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MASQUERIER
ON
RECONSTRUCTION
OF
SOCIETY.



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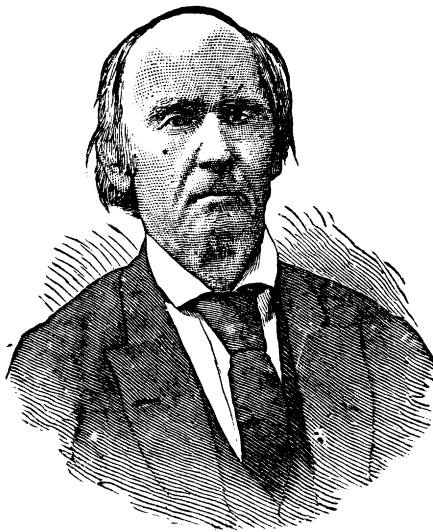
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Presented by the author
to Ranson Cook Esq)



LEWIS MASQUERIER.

SOCIOLOGY:
OR,
THE RECONSTRUCTION
OF
SOCIETY, GOVERNMENT, AND PROPERTY,

UPON THE PRINCIPLES OF

*THE EQUALITY, THE PERPETUITY, AND THE INDIVIDUALITY OF
THE PRIVATE OWNERSHIP OF LIFE, PERSON, GOVERNMENT,
HOMESTEAD AND THE WHOLE PRODUCT OF LABOR, BY OR-
GANIZING ALL NATIONS INTO TOWNSHIPS OF SELF-
GOVERNED HOMESTEAD DEMOCRACIES — SELF-
EMPLOYED IN FARMING AND MECHANISM,
GIVING ALL THE LIBERTY AND HAP-
PINESS TO BE FOUND ON EARTH.*



BY LEWIS MASQUERIER.

NEW YORK:
PUBLISHED BY THE AUTHOR.
1877.

To GEORGE JACOB HOLYOAKE, whose life has been spent in advocating the reform of Society, Church, and State; and to FREDERICK HOLLICK, M.D., who has devoted his life to the physical culture of Man, the cure of his diseases, and to Social Reform, this work is respectfully dedicated.



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PREFACE.

THIS work is principally a republication of a series of articles in prose and verse originally published in the "Boston Investigator" several years ago. I intended to have rewritten this whole subject of Sociology or the Science of Society. But such is my almost unconquerable habit of procrastination that I have deferred the task until blindness has frightened me into prematurely giving a fragmentary work to the press. In this condition I had with the aid of others to search papers for my articles and to employ an amanuensis to correct errors. Thus without being able to read my own writing, and obliged to rely wholly upon others for arrangement and revision, I doubt not the work will be open to considerable criticism. But I feel that I can, however, bear any degree of censure and that I shall be able enough to throw back all missiles. I know my views are ahead of my age; but the recent accelerated evolution of thought in the philosophical world indicates that the time has come for the propagation of my views. It is so long before a new idea can become public sentiment that no time should be lost in presenting it.

But I have found in my assistants friends who have taken extra pains to correct my compositions. All of my brother-printers engaged upon the work have taken especial pains to put it in a good typographical dress. My engravers have done their best in getting up the likeness of Evans and myself, as have the pressman and book binder, on whom so much depends, as the real dressmakers of our thoughts.

The table of Classified Rights through all their classes, orders, genera, and species, are connected by the long braces to the three great principles of perfect rights which run through them all. To strengthen the meaning of the names of rights, synonymous or partially synonymous words are used with each other, as I had to use the ordinary words of our language.

without resorting to classical terms. The table of Wrongs answer to that of the Rights throughout, and includes Evil Principles as well as Wrongs.

I overlooked in its proper place several of our Land Reform friends such as Drs. Weeks, Shepard and Neuberry who are all advocates of the physical improvement of man and warm friends of the principle of homes for all.

INTRODUCTION,

OR THE PROGRESSIVE DEVELOPMENT OF THE OLD PRESENT SOCIAL
SYSTEM IN LAYING THE FOUNDATION OF A NEW ONE FOR THE
RECONSTRUCTION OF SOCIETY, GOVERNMENT AND PROPERTY.

The moral world has been advancing through eras of formation somewhat analogous to the physical one. Matter has built up its primary formation of siliculous rocks, its secondary of aluminous and its tertiary of calcareous and carboniferous matter, upon which it has erected its vegetable and animal worldoms.

But the primary formation or state of humanity in the moral world is that of savagery, or the hunting stage of civilization; that of the secondary stage is that of chattel and feudal slavery; and that of the tertiary formation is that of landlordry, tenure and hireling slavery. But the three great principles of a perfect right have entirely violated the moral world, while they have coöperated in backing up each other in the physical. The evil principles, therefore, that produce wrongs have only been changing from one phase or form to another, and have not yet reached their utmost extreme of tyranny. This work, then, endeavors to plan out the establishment of society upon its true principles.

So soon as the patriarch usurped control over other families of his tribe, the alienation of sovereignty commenced; and he became a chief, which was afterwards modified by setting up a King of kings above the clouds into conqueror-kings, vicegerents and a graduated scale of subordinate officers. Usurped power then gave rise to the dogma that everything must be held by a superior. The king was supposed to hold government and the soil from God, the lord, the king, and the mass of the people from the lords, on condition of fealty and military service. This was feudal slavery; but in the tropical countries it took the form of chattels to be bought and sold to work for a master.

The secular and religious power in nations at first assume the phase of a hierarchy. It then split into secular or state, and clerical or church power, which keep up such a wrangle and warfare with each other, that they tend to unite again, as in the old nations of China, Japan, etc., under a great head, and which the governments will imitate if the people establish by townships and destroy all of this officery or office-holding government. Officers find out that by getting into office for life, with the monopoly of offices, they can take into the government all smart and ambitious persons, destroy party spirit and the rising of the people, as in China and in Hindoostan by castes.

But with the progress of the arts in cities, and with a common medium of exchange, the feudal and chattel slave system becomes modified into the landlord and tenure, and hiring slave and elective officery system, which is still an equally tyrannical phase, although civilization or progress has been made under it. This may be called the tertiary formation of the moral world, and should be the end of the era of inequality, and prepare the way to the quaternary, or era of equality.

THE ERA OF EQUALITY.

We are now at the turning-point of this era of inequality to its opposite of equality, as stated by Evans. We will first plan out such sliding measures as will take society out of the ring of the present erroneous institutions. We do not believe society can be reconstructed by the present office-holding government among mankind. In all the so-called states men are ignorant of what an inalienable right means. A few pretended radicals may be sent to the Legislature, but their views will soon become neutralized by those around them. They are an erroneous institution which cannot reform itself. It must be reformed from without. We propose, then, as Evans did, no violent agrarian division of the soil and other property, ever such a bugbear to the selfish. We propose the sliding measures of instructing all the small holders of land and farms to hold on to them until other small holders of houses in cities can sell out and buy homes of the large holders of land around them, while others divide them among their heirs. And as they

become a majority in each township, by simply signing a constitution, they will supersede all the institutions of society among themselves, and then when all the townships in a state become the great majority, the whole of the present complex state-laws and institutions will be changed to the new form of society and government. For the application of this new form of society to nations, the whole earth should be laid off on a map into sections of all the country lying between the even-numbered degrees of latitude and longitude and then subdivided into townships six miles square, and then down to the proportion that each may be entitled to, but never below the minimum quantity of ten acres as the least that must be held for a family support. Each of these homes, with the dwellings, barns, shops, and surrounding gardens, fields, and orchards, etc., will combine farm, village and park into one, and make a rural city of the whole earth. This will destroy these overgrowing cities of the earth and leave only ware-houses, foundries, ship-yards, etc., at the great sea and river ports of the earth for the accommodation of international commerce.

Each township must have a central public ground whereon to erect the town hall, college, and equitable exchange mart. Thus each township may contain the proportionate number to produce an assortment of the most necessary articles of subsistence and not too many to meet in their hall and vote direct in person for the very little law needed, with the assistance of recording secretaries and referees to decide disputed cases. Thus the curse of office-holding government will be abolished along with landlordism.

Thus agricultural and mechanical labor can be combined in the same person or a part of the family may work at one end and part at the other with no danger from a glut or overproduction. How different would this be from the present mode of cramming into cities, getting out of employment and at the mercy of a landlord. Working ten hours daily when if upon a home and all doing their share of work will produce more property in half the day with the other half recreation. Instead of eating fresh vegetables from the earth and fruits from the tree, they in the cities live on withered and rotten fruits, with a half dozen huckster's profits upon them. In these townships, pro-

ducts would equitably exchange for each according to the time of labor in their production with the value of material added. Express wagons too could go round carrying the surplus products of one to that of another with only a small cost of carriage. All having so nearly the same homestead, a small poll tax would be all that would be needed to repair buildings, roads and bridges, there being no other expenses.

Some could make a store of their shop and sell goods at a profit without endangering the homestead exempted from debt. Thus none could ever lose their homes which might be exchanged for each but never for money—traders having lookout lest they trust as now in the pernicious credit system.

The erroneous principle of a bill of credit, either in the form of a promissory note or of a banking paper currency is a most effectual instrument for the alienation of rights. Even in the form of an equitable exchange note it will become perverted. A specie currency for a common medium of exchange is the only true one. The expense and trouble of employing a third person overbalances the convenience to the parties, besides the loss and counterfeiting and crime. But money paid in at one place and drawn at another does not come under the principle.

Bequests, mortgages, donations, proceedings of meetings and statistics of each family will all be recorded in a phonetic newspaper furnished every family and filed carefully away. The birth of each child will be noted to a minute, so that the oldest born may inherit the home of those who leave no heir, and require no lawsuit to determine the same. When the earth reaches the utmost fertility it can support, parents must not leave more than the average number that can be supported. Modes for limiting offspring and stirpiculture will be used and population kept at an even number.

The wife must have the individual ownership of one half of the homestead. Every homestead must be built with a party wall right on the line of the two halves, with the same series of rooms on each side. And then in case of disagreement either husband or wife can go over on his or her side—the east half of the homestead to the husband and the west half to the wife. As the homes are already in a complete state of improvement the wife with the children can carry it on, as all

can be trained to manage and work for themselves. Where either sex remains single each must only occupy half of the homestead.

Every homestead will be designated by the number on the map of the world. They will be enclosed by a graveled walk all around with rows of fruit trees on each side, smaller fruit trees inside of them, with forests and grounds for fuel and building purposes. The lower ground will be used for roots and grains, where pumps will raise water by wind-power into tanks for raising fish or for irrigation. The homestead grounds may be graded so as to drain all the rain into these tanks or ponds for irrigation, so as to be independent of the rainless skies in dry seasons. Enough rain will escape along the roads to keep up rivers which should be divided into fish-ponds from their heads to their mouths for rearing fish. Thus fish and the common hen that lives on insects will be the only animals reared in the rich agricultural regions—the pig, horse, cow, and sheep must be reared in the mountain and poorer regions. This will enable the farmers on the rich soils to dispense with the costly fences. This will make a most lovely, park-like landscape of the whole earth, wherein farm, town and park are all combined. The field, meadow, garden, orchard, and forest, with the twining vines around the cottages, will constitute a lovely scene.

The dwellings, barns, shops, and stores are all to be placed so far apart as not to burn up and need insurance. The same person may work at farming or mechanism, which may be divided by the members of each family. Thus all sharing in productive labor, more production may be obtained by working half of the day only than by the present mode, where the mass labor all the day at starvation wages, which is entirely wrong in principle.

LEGISLATION.

As these township communes are established upon the thorough principles of equal, perpetual and individual homestead, there will be but little law-making needed. What little law needed can be done by discussing and voting in direct person without the nuisance of a useless non-producing officer, or so-called representative. But should any person suggest or

hint that the homestead could be sold or monopolized, it must be viewed as the most heinous felony, and the person so daring should be lashed naked around the world and kicked into chaos, out of it and into it again. Thus the principle of an inalienable homestead must never be questioned if thorough experience proves it to be correct.

The people in each township must vigilantly avoid the violation of the constitution upon which their constitution is founded. Their votes must be counted by the secretaries at the capital, and the law declared edited by these secretaries as the editors of it. No other officers will be allowed to exist. A wooden figure head over the door of the capital and printery will be all that will be needed for either a god, pope, king, cardinal, president, bishop, governor, or an inquisitor or hangman.

In the township commune the erroneous principle of alienation can only be permitted in the slight form of secretaries, committees and referees to execute a particular business which all cannot be engaged in.

In case of invasion, all in the nearest communes invaded can raise forces by a vote and repel the enemy while reinforcements from all the adjoining townships can soon put an end to the war.

EDUCATION.

As the college of the township communes is in the center of it, none will have over three miles to walk to it. The children well need the benefit of it, and no other school building will be needed. The children of every homestead should have a room with books, maps, slates, and everything to stimulate their ideas, and attend the township college merely to recite lessons. There should be a series of books in every department of nature and of every profession, printed in a phonetic alphabet, whereby they can learn to spell and read in one-half the time as at present. Thus youth can be almost self-learned. Both sexes must have the same education and exercise, with a home combining all the arts. They will not have to drift about the world as the author of this has, who, not finding his specialty till half his life was wasted, has felt severely the want of a steady course through life; and now, at the age of seventy-four,

half blind, is endeavoring to instruct a thankless generation in the knowledge of their rights.

The public park grounds on which the college, hall, mart, etc., are built, will be made a pleasant ground for the delight of the children. The school will contain a library, reading-room, bulletin-board, and museum of every curiosity picked up. It can be made a general rendezvous for all the adults during the afternoons, where they can do business with each other, and discourse literary, political and economical affairs.

As every farmer, manufacturer and store-keeper has only an easy competence and can be aided only by the natural help of his or her children, there will be no hireage of others. The youth and others, then, will not be around as now, seeking to be apprenticed or to beg a fellow worm for leave to toil. Hence there will be none of the present evils of want of employment, glut of labor or production, taking the degrading refuge in a poor-house.

Railroading and steam navigation is now adding a new era or phase of the evil principles of alienation and monopoly. By reason of the era of equality not being established among mankind by equal, inalienable, individual ownerships of homesteads and sovereignty, not attaching them to the soil the railroad system is now driving the population into overgrown cities. These are concentrations of landlords, manufacturers, and traders. These by the aid of labor-saving machinery are reaping all the profit of it by having the power of giving all employment at whatever reduced wages can be forced out by the glut of the labor market. The railroad and ship owners while they are mixing people of all nations, advancing knowledge and the arts, are yet concentrating the people in cities and demoralizing them. They are reduced by the supposed imaginary charm of city life, and they flock from homes to find city hells. The railroads drive them into these cities and buy up and forestall the surplus produce of the country, and lay it up in warehouses, to speculate on starvation prices. Huge buildings covering whole blocks pack thousands of humans in them, stifled with gasses and putrid air, breeding plague and raising puny, half-formed children to fill up the cemeteries. The pavements wear away every few years. The water and

gas are costly and bad. Street cleaning and sewerage are destroying the fertility of the soil. Thus not only physical but moral nature is destroyed.

Now all this would be remedied by simply turning the whole earth into a rural city of farms with the dwellings, barns, and shops on every one of them, with a few central public buildings in each township. But mankind will yet go on building up huge cities as was anciently done and walled in, owing to the habit of tribes and nations depredating upon each other, as we are told by the legendary traditions of old histories and bibles. From the ruins we see of them, they were destroyed in some way by breeding plagues or depredations, and such will be the destiny of New York cities in a few generations if those who have but a small property left them do not sell out, and buy equal, inalienable, individual homes on the soil, and leave the palaces of cities to fall into ruins or have their materials transported on railroads to build cottages in the country.

THE PARADISE OF RURAL CITIES.

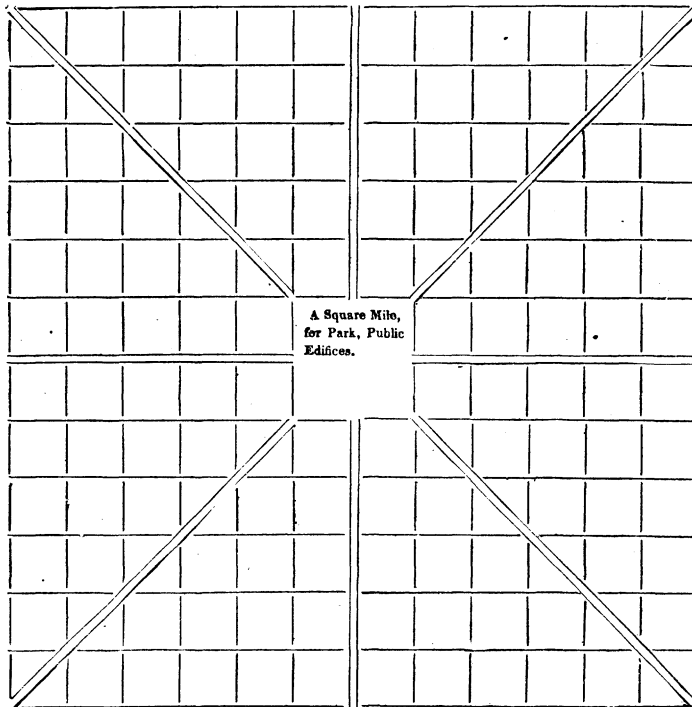
The landscape of this era which is now scarcely scratched by agriculture would become a beautiful park in this last era of civilization.

What a contrast between these city farms, with their fields, and orchards, forests, and pleasant cottages, with the teeming and overcrowded cities of the present day, filled with disease and crime and iniquity and festering corruption. What a contrast there would be between the independent, self-employed freemen tilling their rural farms and homes in a health-giving and odorous atmosphere and the toil-worn tenant-housed hireling of the great crammed cities, amid the putrid gases and fetid slums, obliged to subsist upon the musty articles of diet vended at the huckster's stalls. Instead of railroads and all the great thoroughfares of travel being thronged with people trying to swell the already over-populated cities, and loaded with withered, adulterated, half-decayed provisions at starvation prices, each owner of a share in the soil could sit down under his "own vine and fig tree," and partake of the fresh fruits of his own labor. There would be an end of monopoly, extortion, and oppression of every kind, as well as most of the

evils which now afflict the race. The land reform movement, and the suggestions herein set forth, would usher in an age of peace and prosperity, and make earth a Paradise and mankind one happy brotherhood. And the sincerest desire of the author is that the day is not far hence ere such a millennium may be realized by his fellow men.

The following diagram of a township of quarter sections of 160 acres each, and as population increases, into 40 acres, and then subdivided into four quarters again, down to ten acres, the least number of acres possible for family support. The mile square is for the public buildings, but perhaps less will do. The four roads running from the center with the cardinal points, may be the only straight ones, and the intermediate ones running obliquely through the squares may be left out—zigzagging in the roads that will run around every homestead. This diagram was used in our agitation under Evans, and was applied to the settlement on the public lands.

A Township of Six Miles Square.



THE ERRORS OF PARTYISM AND COMMUNISM.

As all the instruments of inequality violate the good principles of equality; as all the instruments of the evil principle of alienation violate the good one of inalienation or perpetuity, so do all the instruments of the evil one of partyism and communism violate the good one of the individuality and separateness of the private ownership of life, person, government and property. The existence and harmony of everything in the Universe imperatively depends upon the coöperation of these three great principles of space or quantity, time or perpetuity, and of separated individuality or individuals. All Nature struggles to keep individuals from being conglomerated or concreted together. All her classes and orders, genera and species and individuals, have their distinct marks. As our bodies, with their wants, are not a concreted mass; but separate identities, isolated from each other, it is self-evident that our rights and ownership must be separated and exercised and enjoyed in proper person. Communism, then, is a profound error; and all rights and property are not yet sufficiently individualized. What is one man's to-day is another's to-morrow. We want a more thorough private ownership. There should be no public ownership but that of public squares, buildings, and common roads, seas and rivers.

All the reformatory writers for the last century have only been writing up the transition period of mingled truth and error like the transition rocks. Thus this error of communism has come up as among the last phases of alienated rights. And we observe that most every reformatory mind passes through this phase of communism. It has its run like a contagious disease. It is curious that the human mind can only reach truth through error; that from savagery up to the present and still future time, mankind have only passed through its various stages or phases of the same evil principle of alienation and monopoly of rights and property.

But mankind are advancing to more of the principle of individuality or private ownership. And we have been endeavoring to fix upon the thorough principles of a scientific society, as laid down in organized townships. We have shown where the turning point is by urging the small holders of property to

hold on until they can make them inalienable or subject to no liability to alienate by any debt, sale, tax, mortgage, wills, communism, etc. We contend that the communism of rights to property is the last phase that has been urged, and that it only completes the more thorough alienation of them. But communism has got its start, and as the natural inference from the communism of goods is to that of the promiscuity of the sexes, and is now proving its deleterious consequences. From Babeuf, through St. Simon, Paine, Owen, Blanc, Spencer, up to Proudhon, this error has had its run. But Evans was the first to break up the error and suggest that man has a natural right to a share of the soil and appurtenant elements of water, air, light, etc., and to no more of the soil than each can cultivate. That this coming of a portion of mankind between the bodies of the rest be stopped. That there must be no more of land swallowing land, of money multiplying money without creating any more property.

The advocates of communism contend that they must hold the soil in common, destroy the sentiment of *mine* and *thine*, build a splendid palace, jam all in it, and with a set of managers or superintendents have all carried on like clock-work. But with these managers assigning work to the workers, it will resemble a slave plantation. But in our inalienable homestead system all will have the sublime power of self-direction and self-employment, be stimulated to duty by the example of neighbors and an independent vote in the councils of the commune, and in all other things.

THE ERROR OF NATIONALIZING THE SOIL.

This scheme was suggested by Bronterre O'Brien and others. They proposed to do what they could to nationalize the lands in the nation and government. The government is to see that every one has a home on the soil, but must pay government a tax or rent for the support of the government. But here we see the infernal principle of the alienation of the sovereignty or power of government by the people. It makes a huge landlord of government as carried on by the accursed evil principle of office-holding governments, which are now doubly damning the humanity throughout the whole earth by enormous taxes

expended in salaries and warfare. While either hereditary or elected officers are allowed to exist, they can do nothing but oppress the people as they are educated to believe that they are a necessary institution instead of being only a nuisance and usurpation of power which the people can exercise so much more happily in our township organizations in proper person with scarcely any expense.

This scheme of nationalizing the soil does not take people or government outside of the "Ring" of the present liberty-destroying institutions of mankind. It does not destroy the relation of conquerer and hired murderer, of master and slave, of separate capitalist and hireling slave of officer and vassal voter, of landlord and rack-rent tenant or a profit-monger and money-robbed customer.

As the land and office-holders are together the great wealth owners they will not for several generations see the erroneous foundation of all the present institutions and agree to reform them. It will depend upon the landless tenant hireling slaves to establish their rights, which can only be done by owning a share of soil and by signing a statute making it inalienable.

THE INTERNATIONAL WORKINGMEN'S ASSOCIATION

Was increasing rapidly in Europe several years ago. They showed a strong sentiment of the curse of kings, of concentrated governments in oligarchies and of standing armies. But they seemed to have but meagre and indefinite ideas of the form that society should assume. They had a view of some of the principles of a commune which should be self-governed. But still it seemed that if they had succeeded in abolishing existing officers they would again have set up office-holding governments, like pins in a ten-pin alley to be knocked down again in another age. Thus we see the results of the ignorance of men in not seeing that rights are equal, inalienable and individual.

THE
SCIENTIFIC RECONSTRUCTION
OF
SOCIETY, GOVERNMENT AND PROPERTY.

**GENERAL VIEW OF DEVELOPMENT OF RELIGIOUS
EVIL.**

A SYSTEM of questions embracing the whole world of political, economical, moral, and religious reform, should be presented for discussion. They should begin by pointing out the three essential properties of matter, as those of extension to occupy space, of resisting the penetration of each other, and of resisting any change into each other as new matter, so necessary as a foundation, that after matter has been compounded into an infinity of substances it may return to its first elements again, and thus preserve the permanence of the Universe; showing there is no raw or created matter, but only concentered, transformed, and original matter.

Then matter by concreting gains six other accessory properties, and by organizing into a vegetable world gains that of growth, reproduction, and life; and by organizing into an animal world acquires the additional properties of motion and mind, which are entirely extinguished when their organs decompose back into the simple elements and essential properties of matter. But a stultified priesthood has absurdly attempted to separate the life, motion, and mind from the organs of man's body, and out of it to build up a spiritual world with a God of the same materials.

By this jugglery of separating the properties of matter from matter, with a pretended creator as King of kings, it makes him the owner and giver of everything—of life, motion, mind, wants, rights, and morality; which takes them all away from man, though they are the inborn properties of his organs. This raises a pretence for incarnated gods, prophets, kings, popes, and other subordinate gradations of political and religious priests, who have, by slandering man as depraved by nature, pretended that he must be redeemed by a thing called *grace*, and endowed with rights as the graciously divine gift of God, through his vicegerent kings, under the name of *privileges*.

Thus the dogma of godology becomes the focus from which radiates the entire system of vicegerency, dividing into political and religious officers, feudal and tenure lords, who, by their usurpations, assisted by the legislative power, have through all time governed, tyrannized, and monopolized all rights, both to the exercise and enjoyment of the properties of their organs and to most all property, particularly the soil, and thus have ruled by laws of alienation and monopoly; so that all their legislation only operates as general deeds of conveyance, conveying rights from the many to the few.

It seems that the more early conceptions of supernatural beings were that they existed in some material form, each wielding a particular element, and to whom men made offerings and sacrifices of vegetables and animals to obtain success in their adventures and conquests. The idea of a spiritual God or heaven seems to have been an after or later thought, as man's abstract or generalizing power of thought increased. The Hindoo theology, by classifying the gods with a trinity of powers under the names of Brahma the creator, Vishnu the preserver, and Siva the destroyer, with the first ideas of good and bad spiritual deities and worlds, which, by operating more powerfully on man's passions, gradually radiated by commerce and emigration into all nations, and overran their older theologies. Thus, whoever conceived the legends of the Pentateuch, seems to have drawn a terrible God under the name of Jehovah, with the view of exterminating the surrounding idolatrous nations; for with his eyes of fire, and smoking nostrils breathing wrath and vengeance, with horned hands, destroying man

with a flood, selecting a favorite people, ordering them to destroy the Amalekites and Canaanites, and to possess their lands, all suggest that this Jew-God may have been characterized after the model of the Hindoo God, Siva the destroyer.

But the Hindoo legend of the incarnations of Vishnu, by bringing the man-god Jezeus Chrishna nearer to man, aroused a more enthusiastic worship. Hence he is the most popular god of India, and, under the name of Buddha, of China and Japan; under that of Mithra in Persia; and under that of Chrishna in Egypt, where Herodotus found him worshiped by the Therapeutæ, Ascetics, and Eclectics. But in time, somewhere about the Augustan age, a set of priests hashed up these Hindoo and Jewish theologies into a modified form of Christianity, as we find it in the New Testament. They changed the Hindoo trinity into Jehovah or Father, Jesus Christ or Son, and the Holy Ghost—the last a new creation in place of the evil one in the Hindoo trinity—leaving Satan out in the cold. But still at a later age Mohammed hatched out another form of religion, and seems to characterize his god Allah upon the model of the Hindoo Brahma as the only one great creating God of the Universe, himself as his prophet, and the Sultans as their vicegerents. Thus this Hindoo theology, with its modifications and additions, has become almost the prevailing religion of the world, running out and rendering obsolete the old theologies of Egypt, Chaldea, Greece, the Druids, etc.

All conventions should endeavor to ascertain whether the above sketch of the progress of godology is the truth or not. Then it should show up its evils and apply the remedy. The blood shed in the horrid sacrifices of beasts, and of man himself, in the many-god religions, seems not to have been much abated by the sacrifice or crucifixion of man-gods to atone for man. For the absurdity of its doctrines and rites are so contradictory of the obvious principles and facts of Nature, that devotees are continually splitting into wrangling sects; so that the more earnest they are in belief of the importance of man's soul, the more inhuman they become in their persecutions of each other. Fanatic crusaders have destroyed themselves and others to secure the Jerusalem or Mecca tombs of their supposed gods. Religious wars have been waged thirty years

about their gods, who never interfered to stop the horror. Inquisitions have sentenced poor wretches to the flames. Christian sects have massacred each other by thousands at the dead hour of night. Monster clergymen are yet preaching a hot hell for unbelievers in their horrid creeds. They are all opposing, more or less, the progress of knowledge or free institutions around the globe. They are at this time ignorantly and presumptuously attempting to proselyte their modification of Christianity into the same people from whom they got it in part, at the expense of being exterminated, and yet neither party are aware how much their religions are alike.

With this slight tracery of the religious branch of godology, hatched out of the absurd and impossible separation of life, motion, and mind from the organs of man's body, we will sketch in another article the political branch of it.

POLITICAL VIEW OF EVIL.

Ignorance of the appearances in Nature made infant man first fear them, and then, conceiving the elements to be moved by invisible supernatural beings, sought to propitiate them by offerings, and brought additional evils upon himself. But at length he conceived the absurd idea of separating the properties of matter from matter, and made himself an imaginary supernatural world. Not heeding that matter, as it compounded in the mineral and organized into the vegetable and animal worldom, gradually developed higher properties, until those of life, growth, reproduction, voluntary motion, and sensation and mind were developed, and then all died with the decay of their respective organs, they stupidly supposed the mind a soul that separated from the body and joined the spiritual world and creative being. Thus a system of godology, with gods modeled from the acquired depravity and base passions of priests, conquerors, and kings, with a graduated scale of vicegerents, under the name of man-gods or saviors, prophets, kings, popes, bishops, etc., with their subordinates, down to tythe and tax collectors, became the focus from which radiated most of the evils which have cursed, through all time, the landless and producing masses of mankind with pauperism and crime, and both rich and poor with ignorance of the true nature of their rights.

Thus the dogma of godology, with the absurd pretence of separating the vitality, voluntary motion, sensation, mind or thoughts—the mere property of our organs—from them to form a spiritual world, takes away, also, with them the native and acquired morality or virtue of man, and pretends that it is given by the Holy Ghost through the agency of priests, and sold in the adulterated form of God's *grace* in the gospel-shops on earth, to poor, deluded Christians. But not only is the morality of man claimed as that sent from a heaven, but all of his rights to the exercise and enjoyment of the organs and properties of his body, and to land and other property, are pretended to be given him by divine right of vicegerent kings and other hereditary rulers, as slight *privileges* for the use of them only, while the allodium and sovereignty are claimed as being inherent in themselves.

Thus the right of man to the exercise and enjoyment of the property of vitality, developed by the vascular system, constituting the right to life; of the property of motion, developed by the muscular system, constituting the right to voluntary motion, labor, and liberty, and of the property of sensation and mind, developed by the nervous system, constituting the right to mind, opinion, franchise, or sovereignty, are all, in addition to a right to a share of the soil, impudently claimed as due to man only through the grace of God and divine right of his vicegerents. But it is palpable that as man's natural wants are the result of his organs and their properties, that his rights are the necessity for the exercise and enjoyment of them for the preservation of his existence. His natural wants being so nearly equal, his rights must also be equal; that as they are continued through life his rights must also be continued or inalienable, and that as they are personal or individual, so must his rights be isolated, individual, or separate from others. Thus, notwithstanding the inseparable condition of each man's rights and their constituent principles with his organs, political and religious priests have separated them.

The dogma of a creator makes him the owner and giver of everything. So that it was the doctrine of the feudal system, and even up to the present, that God was the first great landlord and sovereign, while the king held the soil and government

under him, the peers under the king, and the mass of the people, as serfs, under the lords. But it is absurd for men to pretend to hold their rights and morality from each other, or kings, priests, or Gods, for they can only hold them in themselves. As they cannot detach the properties of their organs from them to build up a spiritual world, so neither can they separate their rights and morals from them to erect a political world by the absurd pretence of delegating their sovereignty to so-called representatives. There is not a single distinct thing in the Universe that represents another. Men cannot eat, sleep, and reproduce for each other by proxy. Then why suppose any one property of our bodies can be represented any more than another? Every exertion of each man's will is his own act, and not that of another. A so-called representative may exert a similar will to that of another, but it is his own identical will. The same principle of inalienableness might be applied to all the personal rights as to the homestead. As a man cannot own his own home by proxy, so neither can he own himself, nor exercise any of his personal rights by substitute, or delegate them. All rights must be enjoyed in proper person. This, then, requires that mankind by states must organize into townships, where all upon inalienable homesteads can produce and fabricate in proper person, with the power of self-employment; can equitably exchange their surplus products in town markets, and meet in town halls to discuss and vote directly for the law, without the intervention of officers, and thus form a truly landed democracy.

OF THE WORLD'S POLITICAL AND RELIGIOUS REFORMERS.

It has now been stated how a religious and political priesthood has juggled the ignorant to believe that vitality or life, voluntary motion, sensation or mind, the mere property of their organs, together with the right to the exercise and enjoyment of them, have all come from a God; so that their chief business in the world is "to glorify and enjoy him forever," out of gratitude for creating them such miserable, hell-bent wretches. So eager and presumptuous has this combined priesthood been to make a connection between this world and their imaginary Heaven, that the leading churches in Christendom

have strained out an Apostolic succession from their popes and bishops back to St. Peter and Jesus, while their kings have traced a bogus genealogy back to the Jewish kings, as may be seen in old histories, ignored by Hume and Gibbon. But both pope and king, Church and State, are still united under the same head in most of the nations of earth. They are united in the emperors of China and Russia, kings of England, Grand Lama of Thibet, Sultan of the Mohammedan empire, etc., with the Pope of Rome, just choked out of his temporal tyranny, while they are separated under different heads in republican and Protestant countries, Japan, etc.

Though godology is thus united in most nations under a single head, yet it bifurcates or forks into State and Church, each with its gradation of superior and subordinate officers, living upon estates carved out of the sovereignty and religion or superstition of devotees, upon salaries wrung out of taxes ultimately paid by the producing laborer. Thus we see how both king and priest have created estates out of the properties of matter and man's organs, as well as out of matter or soil itself. These non-producing parasites tax everything they can imagine, to juggle the ignorant out of the product of their toil.

Never was there such an urgency as now for all kinds of reformers to counsel together as to what must be done to remedy the growing evils of poor humanity. No matter how many parties and sects nations are divided into, they are still divided into the two great classes of producers and non-producers, of property-holders and rent-racked, hireling, and pauperized laborers; in short, divided into unconscious robbers and robbed. Neither rich nor poor, amid all the prodigality and destitution, crime and misery with which they are surrounded, seem to be aware of the enormous injustice of a non-producing class living in idleness by substituting their property for honest, productive labor; that the institutions of society are such that the possession of a few thousand dollars' worth of property enables one to live without labor; that all the institutions of society are arranged to enable money to multiply money, property to accumulate property, and land and houses to swallow land and houses. Though the workers are the great majority, yet so many of them are so ignorant and dependent upon the holders

of property as to side with their oppressors, and make it hard to carry reform. There is no hope of relief but by the landless intelligent endeavoring to induce the small property-holders to join them through fear of also becoming destitute. The owners of small means and of a competence must be aroused to see that the overwhelming wave of monopoly will also engulf them in pauperism. The larger capitalists compete down the lesser, and all conspire to reduce wages down to the point of starvation, with no hope of ever laying up any support for old age, or of escaping the poor-house prison.

Yet so great a portion of the laboring and poverty-stricken masses of France and Prussia have sided with the property and middle classes, that they have now become mere food for powder in fighting each other for a pair of black-hearted, ambitious monsters, to establish their dynasties and to continue the more permanent enslavement of themselves. Poor wretches! with so much bravery of heart, combined with so much cowardice of mind, the mere tools of their tyrants by fighting so much more bravely than they can think—helping to oppress their suffering brethren, the “International Association of Workingmen of Europe,” who aim to suppress monarchy, its interminable wars, and to make landed democracies of the United States or Europe! But instead, while these ignorant tools are fighting like tigers, the middle and upper classes look on in sympathy, with folded arms, along with the monarchs of Europe, while the two scoundrels are assassinating the liberties of the people, thinking they are securing them in their monopoly of nearly the whole land, and other property of the country.

The next article will refer to the plan of “nationalizing the lands” by the workingmen of Europe, and the plan of individualizing them by the “Land Reform Association” of the United States; to be followed next by a series of questions covering the whole system of reform; then, by a plan for a world’s exhibition, giving premiums for the best writings, in prose or verse, against all political and religious evils, with plans for the organization of society and government anew, together with models of all the gods, devils, monster conquerors, kings, and priests, with all their insignia, rites, etc., and then conclude with a series of hymns or songs.

NATURE OF RIGHTS AND WRONGS.

It has been stated that political and religious priests have dogmatized the absurd belief that life, motion, sensation, and mind, the mere properties of the organs of man's body, can separate from them and ascend to a spiritual world with a God as its figure-head, under the title of "King of kings." That in face of the glaring fact that there is nothing creative going on around us from which to infer a creation, but only a transformation of the elements of matter; yet this God is represented as having created all things. Thus they raise the pretence that he is the owner and giver of them all, and therefore gives man all his organs and properties, such as vitality, motion, mind, etc., so that all his rights and morality are supposed to come as his graciously divine gifts; and thus the dogma has been hatched that rights come from God through vicegerent kings to man, and morality through priests and pretended saviors, in the adulterated form of piety or God's saving grace, instead of being wholly the acquired attributes received from surrounding impressions upon man's senses and organs. Thus the dogma of Godology forks or divides in most all nations into State and Church, with a vicegerent gradation of superior and inferior officers and landlords, grasping together all the power of ruling, and of nearly all the soil and the product of labor that can possibly be extorted from the necessities of the laborer.

Having thus touched upon the absurdity of pretending a spiritual world, and of representing a God as the owner and giver of all, we will next sketch out the true nature of rights and wrongs, by showing how they are originated, classified, and composed of certain essential principles; then examine the different plans of reformers, and then suggest what seems to be the most thorough remedy of evil, closing with a working Constitution applicable to any nation, and embracing a truer science of society.

But before proceeding with our chain of argument and system for the reconstruction of society and government, let us refer to the present status of reform in the world. We are now seeing how the agitation of the "International Workingmen's Association" in Europe, to suppress thrones, wars, and stand-

ing armies, and the monopoly of the soil, with consequently nearly all the product of the starving and producing laborer, by an ignorantly selfish, non-producing aristocracy, has aroused a pair of wholesale murderers to hurl hosts of the working people against each other, with the view of thinning them out into the quietude of death. And it has resulted as yet only in putting an additional crown on the head of one, and the taking off and, perhaps, the crowning again of the other. We have beheld the superhuman and sublime struggle of the international workingmen of Paris against the monopolizers of all property and labor, to escape the pangs of starvation. But they are finding out that the only thorough remedy for their misery is in their natural right to a share of the soil in the form of *equal, inalienable, and individual homesteads*, subject to no liability to be alienated by sale, debt, tax, mortgage, and but only to be exchanged for each other, so that none can ever be without a home, the power of self-employment upon it, and of an independent vote and the power to retain and enjoy the whole product of their labor.

It is, then, against the agitation of a just reconstruction of society and states into townships or communes of landed democracies for local self-government, that the political and religious priests are now conspiring. The agitation of the people of England to suppress its incurable State and Church, has roused the State Church to endeavor to make common cause with the other Protestant churches to form a Union, so as to continue swindling people out of their reason, to substitute their adulterated "grace" in place of the native virtue of the human heart, and to fleece them out of the product of their labor. One of these pious swindlers, living on false pretences, has been here now for several months, getting clergymen of various sects together at dinner-parties, urging a union upon a common platform, while still preserving "*unity in diversity*," and are going to hold their first Œcumenical Council in Philadelphia this month. They will, of course, give it out as their aim to oppose the Catholic power. But as they are seeing that it has been the indulgence of private opinion that has created not only themselves, but also Infidelity, they will eventually be more inclined to make common cause with the Catholics against

Free Inquirers, Free Religionists, Spiritualists, Unitarians, etc., if it ever should come to a contest of force, because they are all property-holders alike, and the selfish desire for plundered wealth is far stronger than that of the prejudice arising now from a difference in religious creeds.

PARTIAL AND MORE THOROUGH REFORMERS.

The proceedings of the clergy referred to in a previous article, for uniting on a common platform, should arouse the fears of the friends of freedom that the intention is to unite the vote of the different sects to legislate more godology in the Constitution, in which the Catholics would join, to make Christianity the paramount law of the land for the suppression of all freedom of thought upon their charlatanic stuff, while political priests and the capitalists are leaguering together throughout Christendom to make the all-property producing classes starve quietly. It is the long-continued sufferings of the workmen of Europe that have roused them against those who have for generations plundered them of four-fifths of the product of their labor. But the erroneous form and institutions of society train both rich and poor in ignorance of their rights, so that reform but slowly progresses.

The misery of the working class on the older continents is also felt in this country. Branch associations of "Internationals" are forming in our large cities. In New York city there are ten. For some time a "Cosmopolitan Conference," in imitation of those of political and religious priests, has held Sunday meetings, as well as the Internationals, with the object of calling on all persons having reformatory views to explain them for the discussion and instruction of the suffering people. But the most of them see no further into the thorough remedy for the oppression of the producing class, than that of strikes, benefit societies, equitable exchanges of labor for labor, trade unions of united capital, etc., overlooking the glaring fact, that while they remain tenants all they may save from the profit-mongery of the capitalist and trader, by working even on their own capital, will be added to their rents by their landlords. They seem not to have attained to the knowledge that labor must be combined with a share of the soil in every person

throughout the nation, giving the power of self-employment, before they can save from profit-mongery the whole product of their labor and be able to give an independent vote in self-government; thus destroying the relation of landlord and tenant, capitalist and hireling slave, and officer and vassal voter, by voting directly for the law in *proper person* in township organizations.

It is disheartening, then, to see the narrowness of the views of our leading reformers, who fancy that they can by trick or stratagem undermine the present solid mass of erroneous institutions, by little labor leagues, labor or equitable exchange notes, little communistic property and free-love associations, pull down the present overwhelming system of the errors of society and government. But they must learn that it can only be done by creating a public sentiment that the thorough principles of natural wants and rights are those of *equality*, *inalienableness*, and *separateness*. That no one should have the power of substituting monopolized property for honest labor—that soil should not absorb soil—and that no one should have the power to multiply money or other movable property by themselves, without adding to the property of society by means of a tribute paid by the robbed in the form of rent, interest, dividends, profits, taxes, tariffs, etc.

Alas! how hopeless it is for anything like an immediate reform for this almost incorrigible world, when there are, perhaps, not two dozen minds in it that comprehend the thorough principles of rights and wrongs. In political evil, such as Phillips, Powell, Sumner, Colfax, Mrs. Stanton, and others, seem not to see that there must be an entire reconstruction of society and government for a thorough remedy of evil, and hence can only prepare the way for others, being still in its ring. But such as Hugo, Rochefort, Blanc, McCall, etc., in Europe, and such as Julian, Devyr, Hines, Ingalls, Davis, Foster, Mrs. Blackwell, etc., in America, see that labor must be combined with an inalienable homestead before pauperism, crime and misery can be abolished.

In religious evil, Beecher, Tilton, Abbott, Emerson, Frothingham, Mrs. Howe, and others, have only partially shed the exuvia of godology, and are too much trammelled to do much

in thorough reform; while Bradlaugh, Huxley, G. J. Holyoake, H. Seaver, B. F. Underwood, and Mesdames Rose and Slenker, among others, have thoroughly cast its skin, and can thoroughly abolish the evils of church, and it is hoped can appreciate the reconstruction of present society into landed democratical communes and states.

CLASSIFIED RIGHTS AND WRONGS.

The classification of rights and wrongs is more simple than that of all the other departments of Nature, and yet it is the least understood. Though they are the opposites of each other, and of course class in parallels, yet each of them classes only into two orders, into seven genera, and into some fifty species; while the mineral, vegetable, and animal forms of matter class into several hundred orders, upwards of ten thousand genera, and more than one hundred thousand known species. It is because mankind consists of but one species, with but five great systems of organs, giving rise to the same number of properties—those of form, life, reproduction, locomotion, and mind—that makes the science of society so simple. Rights and wrongs, then, consist of not only a few divisions, but call for no study of the exact ratio of the regular forms of architecture and sculpture in plastics, of the proportions of colors in chromatics, of notes in harmonics, and of equivalents in substances, sapon, etc., as required in artistic skill and taste.

As the whole body of Nature is but the composition of a few simple elements arranged according to a few plans of structure, it might be inferred from them alone that the individuals of each of the distinct departments of Nature would resemble in different degrees, and would be found grouped together and labelled by her. So much has Nature preserved the individuals of each world from chaos, by running a distinct character and principle through each genera, species, etc., that even the tools and machinery for manufacturing can be classed into them, as those for *cutting, pressing, transporting* things, etc. Is it, then, to be supposed that when all the lower forms of Nature are subjected to grouping, that the wants, rights, and duties, with their opposites, cannot be also subjected to it?

CRITICISM ON BLACKSTONE.

The most known classification of rights and wrongs is that in Blackstone's commentary on the laws of England—the lawyers' Bible—and said to be based on that of his predecessor, Hale. As crude as it is, it is proof of the great advantage of methodical arrangement in aiding the memory and grasp of the subject. But next to the old Jew book, it is one of the greatest drag chains against the progress of reform and liberty. In the first place, he entirely ignores the three essential and constituent principles of a perfect right—those of *equality* in quantity, *inalienableness* in time or duration, and of *individuality* by a thorough separateness. He is silent, also, on the necessity of these principles as a guarantee against their opposite wrongs of *inequality*, *alienation*, and *commixture* or *communism* of rights and property.

But he is equally deficient in enumerating all the rights, as he is in predicating their constituent principles. Instead of classifying rights as being founded on the properties of the five great systems of the organs of the human body, as those of *manhood*, *life*, *reproduction*, *labor* or *self-employment*, *sovereignty* or the power of *self-government*, a share of the *soil*, and the whole *product* of manual and mental *labor*, he only particularizes the rights of "life, liberty, and private property." Under the vague and unmeaning word "liberty," he only mentions the right of "locomotion," entirely ignoring the right and duty of each human beings to his or her *labor*, *sovereignty*, natural right to a share of *soil*, power of *self-employment*, *manhood suffrage*, and the whole *product* of one's toil. Notwithstanding all human being have a right to their will, reason, and private opinion, and, of course, the right of sovereignty in ruling; yet, while he objects to the *Jura divino*—divine right from God—he originates it in an oligarchy of hereditary kings and peers, with the domain and possession of nearly all the soil, guaranteed from alienation by any sale, debt, mortgage, or equal division among all the heirs, by the law of primogeniture and entail. Thus the king, and especially the peers, have the supreme power of Government in the House of Peers, with a pretended check by a House of Commons, always filled, also, with large property holders. In treating of the rights of per-

sons, he employs a whole volume in treating about the king and his royal prerogatives, council, revenue, family, etc., with the titles and descents of the nobility, etc., and gives but little space to the privileges, as he calls them, of the people.

In his volume on the "Rights of Things," he engenders the sentiment that inanimate property has rights, and capitalists are often heard to talk about their "property rights," instead of their right to their property. As nothing but labor can produce property, and as scarcely any can accumulate by honest labor, of course all capital must be plundered from four-fifths of the product of labor, which continues to plunder in an accelerated ratio with its increase.

In his volume on public wrongs, he adopts Christianity as part of the law of the land, and classes foremost in the list of crimes in the penal code, Atheism and blasphemy, as crimes against God and religion, and punishable with the fagot and gibbet. These commentaries will preserve to posterity the political dogmas that curse mankind during the era of the inequality of rights and property, and it is hoped will be a sufficient scarecrow to keep it from degenerating back to its barbarism.

CLASSIFICATION OF RIGHTS AND WRONGS.

Believing that the true nature of rights, and the remedy of the evils of society, State and Church, cannot be thoroughly understood and applied without a natural classification of them, I hereby propose the following one for discussion by all reformers whenever they may assemble together.

Previously I have overhauled Blackstone, who seems to have ignorantly ignored the three constituent principles that must coöperate in the production of a perfect right, and must now propose an improvement upon his crude classification of rights and wrongs, and apply to them the first thorough declaration of their guaranteeing principles.

It is the numerous forms of the structure of the woody, growing, and reproductive organs in the vegetable, and of the bony, vascular, reproductive, muscular or locomotive, and nervous system of organs in the animal world, that constitute the foundation for their extensive classifications. But it is only the properties of form and shape, of vitality, of re-

production, of locomotion, and of sensation or mind, arising from these five great systems of organs, that become not only the true foundation of wants and rights, but also for the classification of them, along with their opposite wrongs, running parallel with them. See here, then, how few and simple are the divisions of this great worldom of the social relations, or of the rights and wrongs of man, in the following classification of them, though named in the ordinary words of our language, without jaw-breaking technicalities. And remember, that no department of Nature can be said to be reduced to a science until its individuals are properly classified as Nature has already arranged them.

It is shameful that mankind have suffered for so many ages, (perhaps become several times almost extinct,) and yet have not been scourged into the true knowledge of their rights and wrongs—that the nabob and pauper generally, are equally ignorant of the deeply-seated causes of their evils.

Rights, then, with their wrongs, constitute one of the great departments or worldoms of Nature, and each consist of one class.

In this classification, rights and their principles are placed on the left-hand page, with their opposing wrongs and their principles on the right-hand page opposite to them. The braces show how they subdivide. The more general rights and their principles, and that of their wrongs, are repeated in synonymous terms, but not always in opposite terms.

CLASSIFICATION OF RIGHTS.

The first great principle of rights is that of equality, or quantity, or proportionateness, which they possess in common with everything in the Universe. They are essential to their existence; for were elements jumbled into one confused mass it would be chaos. All existence is a modification of matter into a few elements which compound into all bodies. A kinship running through bodies which mark the principles of quantity, must, therefore, run through them all.

The second great principle of rights is that of inalienation, perpetuity, or duration. Were things never so well proportioned, yet if they ceased so soon as they came into being, the Universe would be a dreary existence. Hence they must have a contin-

uous existence in time and eternity. Rights must exist co-equal with natural wants, else wrongs will be the result.

The third great principle of rights is that of individuality, or separateness. The great effort of Nature is to produce individuals and separate beings or things. She cannot bear a confused communism of them. Their identity is destroyed by a hotch-potch massing of them. Rights, therefore, must be held, individuality or privateness to be exercised, and enjoyed in each one's proper person. A manly persistence in what is mine and thine must ever be preserved among mankind.

These great principles, then, must ever coöperate and back each other up, else rights cannot be conserved. All rights and institutions must be founded on them, and when established, will paradise the earth.

As man and the external world constitute all that exists, it obviously divides rights into two great classes: those of personalty, or person, and those of property.

The rights of personalty divide according to the properties arising respectively from the vascular, muscular and nervous system, into those of vitality, or life, mobility, industry or labor, and into those of mentality, volition, or sovereignty. As the osseous system is made up of the ramification of the sinews, veins and nerves, hardened with the phosphate of lime, I include it in the muscular system. But the reproductive system, depending more upon the nervous organs, I have classed in the nervous system.

The right to life I divide into that of body and limbs. The rights of the body are divided into those of peace, personal security, and health. The rights of the limbs subdivide into those of handicraft, pedestrianism, mobility, or labor, which divide into industry, and subdivide into self-ownership, self-employment, and citizenship.

The right of locomotion divides into personal liberty, travel and emigration.

Mentality or sovereignty divides into reproduction or parentage, democracy or peopledom, and morality or humanity. Reproduction divides into paternity, maternity, and monogamy. Democracy subdivides into townships, national, and international communes.

Mentality, volition, or sovereignty, also divides into morality or humanity, which subdivides into opinion, reputation, and philanthropy.

The second great class of rights is that of property. As the external world is the outside body of man, it is the demarkation of the class of rights called property, or the means of subsistence and existence. Property next divides in accordance to three great necessities of society, into those of private ownership, public ownership, and of equitable exchange; into homestead or mansionry, public use, and into movables or products. Homestead divides into land or natural elements as the gift of Nature. Homestead divides into improvements or rural townships of combined buildings and cultivated lands.

Public property divides into public grounds and buildings, highways, or roads.

Movables, or products, divide into produce, fabrics and currency, and all these genera subdivide into species respectively, as seen in the arrangement of them in the adjoining two pages.

CLASSIFICATION OF WRONGS.

Now all these classified rights are violated by opposing wrongs as arranged in a parallel classification opposite to them. They are not perfectly the opposite of rights, but contravene them.

The three great evil principles that violate the good one already mentioned, are inequality, or disproportion, or transitory ownership and partyism, commixture, or communism. All society, government and property have been founded upon evil principles through all nations, and all the so-called revolutions among mankind have been nothing more than a change from one phase or form of the same evil principles to another, through savageism to feudalism, down to the present modification of it in the form of landlordism and tenure, capitalist and hiring slavery and officery, and vassal and universal suffrage.

The two great classes of wrongs are those of tyranny to person, and of monopoly of property. Those to person are violence or battery, dividing into homicide and mutilation, which divide respectively into species. Then those of slavery or bondage, which divide into mancipation and incarceration, all subdivide into their respective species.

The next great wrong to personalty, or person, is officery, or office holding governments, or usurpation, which divide first into prostitution, or debauchery, into aristocracy, which subdivide into the forms of monarchy, oligarchy and republicanism, and then it divides into hierarchy or divinity, which subdivides into the species of pagandom, Christiandom, and Mohamedom, with their various sects.

The great class of wrongs of monopoly to property divides into landlordry and monopoly, and into tenure or leasage, which subdivide into genera with their species, as seen in the illustration.

The great wrong of profit-mongery divides into usury, speculation and fraud, which subdivide into their specific crimes.

In the following table the reader must learn that all the classified rights on the left-hand page are alienated and monopolized by the opposed classified wrongs on the right-hand page. And it proves the power and goodness of human nature, that it has survived for so many generations without becoming extinct by floating upon its many rivers of blood. Human nature has always been better than its surrounding institutions, which have only been changing from one phase to another of the same evil principle, while poor short-sighted man has fancied that every revolution would secure a thorough right instead of the fractional part of one. Poor man would despair could he see how many ages he must struggle through ignorance before reaching liberty and happiness. What a fate he has and will still have to pass through so many stages of reform! But it is the best perhaps that matter and its properties could do. O that all existence could have been something else; still it is wonderful that it has modified, compounded, and organized up to what it has until it reaches emotion and thought.

For the first time in the history of thought the three great principles of a perfect right are classed together, showing the imperative necessity of their coöperating and backing up each other against the violation of the evil principles of inequality, alienation, and usurpation.

RIGHTS.

<i>Principles of Rights.</i>	<i>Classes.</i>	<i>Orders.</i>	<i>Generas.</i>	<i>Species.</i>		
INDIVIDUALITY or SEPARATENESS.	Rights of Person or Personality.	VITALITY OR LIFE.	<i>Body.</i>	{ Peace, Personal Security, Health.		
			<i>Limbs.</i>	{ Potency, Skilfulness, Virility.		
			<i>Reproduction.</i>	{ Paternity, Maternity, Monogamy.		
		MOBILITY, INDUSTRY, OR LABOR.	<i>Manhood.</i>	{ Self-ownership, Self-employment, Citizenship.		
			<i>Locomotion.</i>	{ Personal Liberty, Exercise, Emigration.		
		MENTALITY, VOLITION, OR SOVEREIGNTY.	<i>Democracy, or Peopledom.</i>	{ Township Commune National " International "		
			<i>Morality, or Humanity.</i>	{ Opinion, Reputation, Philanthropy.		
		INALIENATION or PERPETUITY.	Rights to Property or Subsistence.	HOMESTEAD OR MANSIONRY.	<i>Land or Natural Elements.</i>	{ Soil, Minerals, Water, Air, Light, Electricity
					<i>Improvements or Farm.</i>	{ Dwellings, Barn, Shop, Store, Garden, Field, Orchard, Forest, Fishery, Poultry.
	PUBLIC PROP'TY FOR COMMON USE.			<i>Public Grounds and Buildings.</i>	{ Parks, Squares, School, Museum, Town-Hall, Wharfs,	
<i>H'ghways or Roads.</i>				{ Common Roads, Railroads, Bridges, Depots.		
MOVEABLES OR PRODUCTS.	<i>Products.</i>			{ Foods, Materials, Tools.		
	<i>Fabrics.</i>			{ Clothing, Ornaments, Furniture.		
EQUALITY OF QUANTITY.			<i>Currency.</i>	{ Specie, Equitable Exchange, Note.		

WRONGS.

		Orders.	Generas.	Species.
Principles of Wrongs.	INEQUALITY or DISPROPORTION.	VIOLENCE OR BATTERY.	<i>Homicide.</i>	{ Aggressive War, Murder, Capital Punishment.
			<i>Mutilation.</i>	{ Mayhem, Emasculation, Maiming.
			<i>Prostitution.</i>	{ Polygamy, Polyandry, Promiscuity.
Wrongs of Tyranny to Person.	SLAVERY OR BONDAGE.	<i>Mancipation.</i>	{ Chattel Slavery, Hireage Slavery, Banishment.	
		<i>Incarceration.</i>	{ Captivity, False Imprisonment, Inquisition.	
		OFFICERY (Office holding Gov't) or UNSURPATION.	<i>Aristocracy.</i>	{ Monarchy, Hereditary Oligarchy, Elec'd Olig'y or Rep'c
<i>Hierarchy.</i>	{ Paganism, Christianity, Mahometandom.			
Wrongs of Monopoly in Property.	LANDLORDRY OR MONOPOLY.	<i>Conquest or Land Robbery.</i>	{ Non-cultivation, Non-occupancy, Primogeniture.	
		<i>Land Traffic.</i>	{ Taxage, Mortgage, Debt, Bequests, Rentage.	
		<i>Speculation.</i>		
PARTYISM or COMMUNISM.	TENURE OR LEASAGE.	<i>Vasalage or Feudary.</i>	{ Incendiarism, Burglary, Thievery, Mutiny, Robbery,	
		<i>Usury.</i>	{ Banking, Government Bonds, Duties, Tariffs.	
		PROFIT-MONG'Y OR EXTORTION.	<i>Peculation.</i>	{ Default, Forestellery, Stock-gambling.
<i>Fraud.</i>	{ Embezzlement, Counterfeiting, Forgery.			

ORIGIN OF EVIL.

Having in the previous article classified rights and wrongs, and declared their essential principles, I will now apply these principles to the remedial reconstruction of society and government. By applying the remedy under the head of each right as it is classed, conventions may discuss it in the same order more conveniently.

Before applying the remedy for the evils produced by the erroneous institutions of society and government, the astounding fact must be comprehended, that rights have never yet, in any age or nation, been declared and established in accordance with the thorough principles of their *equality*, *inalienableness*, and *individuality*. Therefore all the rights of man, and the institutions of the moral world, are founded upon and swayed by the erroneous laws of their opposite evil principles of *inequality*, *alienation*, and *commixture*. Though all mankind are born with inherent wants, rights, duties, and virtue, yet they have never attained to the free exercise and enjoyment of them.

If mankind in their early existence had occupied only as much soil as each could cultivate, and governed themselves by a direct vote in making laws, there would have been, perhaps, a millennium by this time. But in their ignorance, leaving their government to chiefs, the alienation and monopoly of their rights began. Chiefs soon became conquerors and kings by leagues of tribes. Political and religious priests thus arising, they imagined gods modeled upon themselves with all their vengeful passions, as exhibited in the imaginary wars of Moses and Joshua, and then claimed that all rights of soil, sovereignty, and virtue must come from those supernaturals through them as divine, to the people.

In this era of inequality see how every right to personality and property is held by law of alienation and monopoly. A State and Church vicegerency, consisting of a graduated scale of superior and inferior officers, nobility, landlords, and capitalists, have and are absorbing the whole soil of the earth; reducing the working people to tenure, and extorting nearly the whole product of their toil; sacrificing millions in the carnage of war, merely to decide which tyrant shall rule them, while they are crushed down to the starvation point. Thus the

landlord, trader, manufacturing and stock-holding capitalist, are monopolizing the soil and product of labor by driving the producers off the farms into the cities, to be rent-racked, to fester in filth, a prey to disease, crime, and pauperism. All this results from the fact that all institutions are founded in laws of alienation, and accounts for the practice that all legislation only operates as general deeds of conveyance, conveying away rights and property from the many to the few.

But, the application of the three great principles of *equality*, of *inalienableness*, and of *individuality* to man's generic right to his vitality or life, with its species of the security of body, limb, health, peace, etc., would secure them from the generic wrong of homicide, with its species of murder, warfare, mayhem, capital punishment, etc. Thus the perpetuating principle applied to life, preserves it from destruction or forfeiture, except in the emergency of individual self-defense and in defensive war. For the extinction of the property of life, the gift of the vital organs of the vascular system, is so irreparable and horrid, even when accidentally destroyed, that it becomes doubly horrible and the most heinous crime when maliciously taken. But the most terrible and criminal destruction of life is that perpetrated by aggressive warfare, by the infernal institution of hereditary kings, peers, or a so-called representative Republic, with a centralized power to conscript innocent victims, to keep standing armies, and to hurl millions of them against each other, merely for the depraved ambition of dynastic and military glory. But such will be the practice under the worship of, and until the dethronement of, the war-gods of the old Jew and Hindoo legends of Jehovah, Siva, and others, and their present imitators all over the earth.

But as there will still be the outrage of aggressive wars, they must be resisted by defensive ones. As all rights must be exercised equally, inalienably, and individually, all capable must defend the country in proper person, and not by a substitute. As society and government must be organized into townships throughout a nation, those of the locality invaded must be the first to resist, while being reinforced every hour from adjoining ones. Thus it would be impossible for one nation to conquer another, unless their territories adjoined.

Thus the whole people would be a standing army, instead of a hireling slave portion of them controlled by a usurer.

But a still more productive cause for the destruction of life is the monopoly of the soil and its products, by a non-producing class, from the landless and producing one. The natural right of every person to a share of the soil, as an inalienable homestead, is, by the monopoly of a few landlords, cut off from the stomach, leaving not enough of the product of labor to preserve from pauperism, the degrading alms-house, and the pangs of starvation. In the populous nations of Europe, the slow death from disease, destitution, and crime, is far greater than that of war. Ireland was more than decimated in one year for the want of each one to a share of the soil. Gangs of starving people in China are compelled to rove about and lay contributions on the towns to appease their hunger. And yet such is the shameful stupidity of both rich and poor, that they do not see that the remedy for this is the union of a share of the soil and other capital in the hands of the same, and not in separate ones.

But the application of the principles of *equality*, *inalienableness*, and *individuality* to man's right to manhood, gives all the specific right to self-ownership, freedom, citizenship, etc., and protects them from the great wrong of chattel slavery, serfdom, peonage, etc. Making man's body a chattel is the next most heinous crime to that of murder. The living, breathing form of man should be the owner of property, not made the same as inanimate things. To be free, man must have an equal share of homestead as well as manhood. But they would soon become unequal if not protected by the perpetuating principle, and would still become destroyed if they do not individualize and avoid the communitizing of body and manhood with that of others.

MARRIAGE RELATIONS.

Having shown how society and government become reorganized by the application of the principles of equality, inalienation, and individuality to the right to life and manhood, I will now show how they also reconstruct the right to the matrimonial relation of the sexes.

There seems to be as great a conflict of opinion upon this as

on the other institutions of society, as to the true principle on which it should be founded, and it should receive the profound consideration of all conventions. The equality in the number and natural wants of the sexes proclaims the equalness of all their rights, and requires the pairing of them only, as in monogamy. It demands that the wedded should be equal in race, condition, intellectual and moral qualities; that each should be self-owned, free-willed, and irresponsible for the deeds of each other.

But the equalness and independence of the matrimonial relation will become destroyed unless it is backed up by the coöperation of the great principle of perpetuity, to preserve it from divorce or any mode of alienation. Like all the other properties of man's organs, and the rights founded on them, the procreative power and rights should not be violated by any of the species of prostitution. Of course it is an outrageous violation of the principle to mutilate. There can be no exchange of the properties or rights of personality. It is only property that can be exchanged, as homesteads for homesteads, and products for products—but no exchange of husbands and wives.

But both the equalness and perpetuity of the matrimonial relation will become alienated, if not guaranteed by the coöperation of the individuality of the right, from polygamy, polyandry, commonogamy, etc. Owing to the erroneous dogma of the communism of rights and property, engendered by mistaken but well-meaning reformers, there is much confusion of sentiment, by both men and women, as to the proper form of the connubial relation. From the common-property dogma they are generalizing to a free-love community of husbands and wives.

But the universal principle of individuality or of separateness points out the true form of marriage. As the application of the individual system of society requires that the women must have their share of homestead and product of their toil, as well as men, the whole earth must be divided into square tracts of land, bounded by lines running with the cardinal points, for homesteads. These homesteads, as the population increases, should be divided down to ten acres as the minimum of a family support. Each male and female, as they become of

age, is entitled to one-half of each one of these as a homestead. Their dwellings, shops, and barns to be built with a partition wall dividing them into two equal halves, upon a line dividing, also, the land into equal halves of five acres; and with the double purpose of keeping as equally distant as possible from those of their neighbors, and also with the view that the right-hand side of these premises fronting the East shall be the property of the husband, and the left-hand side that of the wife. As the male or female after wedding vacates his or her right to a heritage in the parental homestead it leaves them for other members of the family. The homesteads of those leaving no children or other relatives, will become the property, according to age, of any not provided for in the larger families. But when the soil, with the most improved cultivation, will support no more population, physiological laws must be introduced to prevent its increase. The double structure of the one and a half-story dwelling, with sheds running back, and a door through the partition that can be closed, is for the purpose of preserving the individual rights and independence of the wife from the tyranny of the husband, and the slavery of rearing too many children. By these means the mother can retire from the father with a portion of the children, and still have the neighborly care and mutual aid of each other on the farm or in the shop. But the subject of farming and manufacture will be fully treated under the rights to homesteads and products, in future remarks.

POWER OF SELF-EMPLOYMENT.

The next right of personality in order, is that of labor or production, which is handicraft and skill, transforming matter beyond what Nature has transmuted, for man's subsistence. Its instrument is the muscular organs pulling upon the leverage of the jointed bones under the direction of the mind, and no one has more of it than what is needful for sustenance and recreation.

The principle of equalness, applied to labor, indicates that as every person's natural wants for food, clothing, and shelter are so nearly equal, their right and duty to produce are also equal. As each one's productive powers, with the proper

healthy enjoyment, are only equal to the supply of his or her natural wants, all who are robbed of a portion of the product of their labor become overworked and destitute. But as every one's power to produce is more limited in variety than their wants, their surplus products of one article give rise in their exchange to commerce and society. This equalness, though, of natural wants, productive powers, and specialty to produce more than needed of one thing, requires an equal access to the raw materials of Nature. Without a share of the soil, giving the power of self-employment, none can secure the whole product of their labor; for it nearly all goes to pay rent, interest, and profit-mongery on monopolized lands, houses, and other necessities of living. As nothing but labor can produce property, it is most outrageously unjust that property should be allowed to add other property to itself without creating any more of it in society.

But this principle of the equalness of the quantity of the right to labor and land, will ever become monopolized unless they are backed up and guaranteed by the coöperating principle of time, duration, or perpetuity. If the equalness of the quantity of production must be equivalent to the natural wants, so must the inalienation or inalienableness of them continue during life. It preserves labor from alienation by a boss capitalist, in the form of hire and wages. If a man's body and life cannot be enslaved, sold, or hired for soldiering, so neither can the sinews and muscles be hired by a capitalist, who is only a master in another form to those who claim man as a chattel.

There is no possible way to guarantee four-fifths or more of the product of labor from being alienated to pile up the wealth of idle and bloated nabobs, than that of combining labor with a share of the soil and other capital in every one alike. This gives the ennobling power and stimulates to exertion and duty—the independent power of self-employment and self-government of a landed democracy. All labor or production should be performed in proper person in field, shop, or store, and only the product exchange, according to the time of cost in labor, with material added. In building a house on another's land by contract, the principle of self-employment would not be violated any more than in one's own shop, and would not be hire-

age. As there may be an exchange of homesteads for homesteads, and products for products, so may there be an exchange of equal labor for labor, but never for money, which changes its value and runs into abuse.

But to the right and duty of every one to labor or produce equally and inalienably, must be that of producing individually and separately. Labor cannot be communitized without running into abuse and tyranny. Man wants the independent power of self-direction and self-employment. Dependence upon others destroys too much stimulus to exertion and shifts responsibility upon others.

It is the saving of certain kinds of labor and the manufacturing of machinery that seems to lead to the error of the communism of property and labor, and to the sentiment that that is the natural form of society. Reformers, urging the communitizing and nationalizing principle of rights and property, seem to overlook the fact that nine-tenths of labor and production are agricultural and mechanical, and also performed with small and ordinary tools—leaving only the other tenth, perhaps, to be done by machinery. They seem to plan reform so much upon it, that it shows they think machine-labor everything. Hence, they plan large palaces to keep the communists together to annoy and infect the whole. This plan tends to the employment of officers or managers, which put their sovereignty or power of self-government into a state of alienation and monopoly.

But the principle of individuality of rights and property makes each man and woman an equal and independent owner of an individual homestead, with the sublime liberty of self-direction, self-employment, and self-government. All thus living, working, and seeking happiness upon their own hooks and homesteads, will be powerfully emulous to practice their duties towards themselves and society.

PEOPLES' SOVEREIGNTY VIOLATED BY OFFICERY.

Having shown how all the rights to life, manhood, marriage, and labor are reconstructed by the coöperation of the constituent principles of equalness, inalienation, and individuality, they must now be applied to reconstruct the remaining right to personality—that of sovereignty, or the power of governing.

The application of the law of equality to sovereignty entitles every adult human being, without regard to race, sex, or any other condition of life, to an equal share in voting and ruling. It is the equalness of the natural want of volition arising from the mind, the property of the nervous system—not the quantity of ideas—upon which is founded the equality of each one's share in governing. It is absurd to suppose that in a community where all share in virtue, as well as small vices, that the selection of a few from among them can enact laws better and more disinterestedly than the whole number of the people, not too numerous to meet in township divisions. The creation of offices and officers so demoralizes them that they become a mere incorporated company, standing apart from the people and assuming exclusive privileges and honors. Thus the equal right of all to the exercise and enjoyment of government is violated by the evil principle of officery, or the monopoly of the sovereignty by the few. The whole number of officers in a state or church share between them the monopoly of the people's sovereignty, as much as all the landlords share that of the soil, the masters that of their slaves, and the capitalist employers the monopoly of the labor of their hireling slaves. Thus the inequality of monopolized sovereignty or power of governing violates its equality.

Notwithstanding the equalness of the natural want in all for volition is the true foundation for the equality of the franchise, or rather of voting in proper person direct for the law, yet wealth-trained ignorance is ever founding it in some adventitious condition of life. Thus they found its equality and draw the right of voting and ruling from race, sex, color, intelligence, residence, majorities, compacts, laws, wealth, inheritance, divinity, etc. They look everywhere but to the natural and equal want of every one, for food, clothing, and shelter. The aristocracy might with as much reason originate the equalness of the right of sovereignty in their big toes.

But as the equality of the right of sovereignty becomes thus violated by its opposite of inequality, or of its monopoly by a separate class of officers from that of the people, it must be backed up and guaranteed by applying the timeal or perpetuating principle of inalienation. As the natural want of volition

in the exercise of sovereignty in each person is not only equal, but also enduring for life, so must the right to a share of the power of directing the affairs of society and government be also equally enduring or inalienable.

As all the institutions of society, government, and property are founded upon the laws of their universal alienation and monopoly, of course none of mankind have yet attained to the exercise of either their equal, inalienable, or individual rights. Hence even the monopolizers of rights are not guaranteed and secured in that portion of them which is justly their share. The emperor may lose his share of sovereignty equally with each one of the people. The millionaire is not secure in even that portion of his wealth which would fall to his share. For the principle of inalienation has never yet been declared and established as the foundation of the laws and institutions of nations.

As, then, the sovereignty of the people is destroyed by the laws of alienation and monopoly, it is an absurd dogma that it remains with them, and that they only delegate it to a representative. In selecting by vote candidates to office, we only give the consent of a vassal to his lord, who has already a usurped estate in his sovereignty. We exercise no more power of ruling by voting for officers, than we get the title to a homestead by selecting and renting a tenement from among those of several landlords. Officers, then, are not representatives, tenants, and hirelings, but the lords and masters of the people, living upon salaries, which are estates in their sovereignty, and are paid out of their productive toil. But rulers and priests, through all ages, to strengthen their usurpation of the people's sovereignty, have forged gods after their own images and pretended to rule by divine right from their godships.

But the first agitation against this universal usurpation and centralization of sovereignty, and all other rights, is now commenced by the "International Workingmen's Association" of Europe, Asia, and America. They have already aroused the monster butchers, Napoleon, William, Bismarck, Thiers, and others of their satellites, in an attempt to crush them out, but, it is hoped, in vain. And yet the scoundrels walk the earth amid the plaudits of those who rob and starve the most valuable portion of mankind—the producing masses.

But although the right of sovereignty may have the principle of equality and inalienation applied to it, giving all an equal and direct vote for the law without the intervention of an officer, through organized townships or communes, yet it can still be destroyed by the evil principles of commixture or communism, unless fortified by the saving principle of individuality or separateness. The sovereignty of the people through all ages has been equally violated by communism as by inequality and alienation. Political parties and theological sects agreeing in the dogmas of charters and creeds, constitute a thorough communism of ideas, far beyond what has occurred in any of the other rights. The imprisonment of the ideas in a party or sect prevents the progress of knowledge, and stimulates the most reckless bigotry, slander, persecution, war, and crime. And if parties and sects did not check and neutralize each other, the world would be a far worse hell than it is. How great, then, would the evils of a communism of the ownership of the lives, bodies, procreations, and labor become, as that of the communism of ideas, wills, consciences, etc., has produced such terrible evils! Thus mankind have experienced the curse of erroneous ideas, communitized in creeds and articles of faith. But when truth becomes thoroughly established they will neither agree nor differ enough to tie up their minds in creeds and platforms. Hence there will be only an individualizing of ideas and platforms.

The attention of all conventions is now called to the second important order of rights with their opposite wrongs, which order is that of property with its opposing wrong of monopoly. The right to property, or each human being's share of soil with the whole product of his or her labor, naturally divides into two genera—the homestead and products—with their opposing wrongs of landlordry and tenure, and of profit-mongery; and these again subdivide into a greater number of species, not necessary to refer to in this sketch. The right to property in the homestead is the only real solid foundation upon which the five great personal rights heretofore sketched, can be guaranteed against destruction. For man's organs, with their properties of life, motion, and sensation or mind, exist only through their intimate connection with the soil, appurtenant elements,

and products. But the inseparable connection and dependence of all our natural wants and rights upon each other, declare that the constituent principles or laws of a thorough and perfect right, are those of equality, inalienation, and individuality. To give a clearer conception what each of these principles effects in the reconstruction of the right to homestead, let them be here applied separately, and first to

EQUAL HOMESTEAD.

As each person's natural wants and producing powers are so nearly equal, they entitle all to an equal share of the soil, appurtenant elements, and the whole product of their labor. The equivalent qualities in which the elements of matter combine, are still employed by Nature in combining and proportioning rights to wants. Without this principle of equivalence or equality in quantity, Nature would not have been able to have kept her individuals from an indistinguishable chaos. She employs it in precise ratios, not only in combining substances, but in the proportions of the regular bodies, in architecture, colors, musical sounds, etc.

The equalness, then, of each one's natural wants for light, warmth, air, water, food, clothing, and shelter, is the true foundation and necessity for an equal share of homestead. Wreck a ship's crew upon an unowned and desolate island, and how outrageous it would seem for one, or part of them, to claim the whole of its soil! Yet most all the soil in all so-called civilized nations is monopolized by conquest, inheritance, speculation, purchase, mortgage, etc., by those who claim for the use of it a great portion of the landless toilers' labor, without producing anything themselves. So fatally are men's minds shaped by the form of the institutions around them, that they are not yet startled and horrified at the immense rapidity with which land is swallowing land, and money and other products multiply themselves without any increase of production.

The true measure for the size of an equal homestead must be determined by what the natural wants require for a family support, and as much as each can cultivate with proper recreation. Where population is sparse, each family might be allotted one hundred and sixty acres, then be quartered into forty

acres, and again quartered down to the minimum of ten acre homesteads; as an increase of heirs, etc., demands. And when the earth can feed no more, the laws of physiology will have to keep the race at a stand. When the earth becomes thus crowded with its complement of inhabitants, and all, whether farming, manufacturing, or transporting, must own equally their ten acre homes, the whole earth will become a continued rural city, with only public marts and halls in the centre of each township or commune. As the present land monopoly, which is driving the rural population to crowd the tenements of their monopolizers in too large cities, must cease, the larger portion will fall into ruins. The costly horse-power, which requires as much soil to feed him as a man, must go out of use with other animals, as in China. Costly fences will not, except along roads, be needed. Gravelled paths, with rows of fruit-trees, will run around each farm and across the middle, etc., of them. The wife will have the ownership of half the farm and buildings, as the husband has, and can retire thereon. But although man's natural wants and rights to equal homestead should also embrace that of the principle of inalienable homesteads, yet such is the quibbling character of man's reasoning, that he would soon abuse it. Therefore the principle of equality must be backed up by the equally important one of

INALIENABLE HOMESTEAD.

But as natural wants are not only equal, but are also continued through life, they become the true foundation, also, of inalienable homestead. As the principle, too, of time or duration is very different from that of magnitude or quantity, it becomes a distinct constituent of a thorough right, and is equally essential to its existence. The limitation or equalness then, of each one's natural right to a share of the soil, will become alienated or destroyed without the application of the guaranteeing principle of inalienation, perpetuity or imprescription, that attaches it to the person throughout life. The principle of equal homesteads alone would run into the abuse of allowing a man to alienate his homestead to a landless man, and thereby make himself landless. But it must be made a felony to withhold a home from any person, or for any to part

with it, except in exchange for another. The homestead, then must not be exchanged for money or other moveables, which will waste or evaporate through improvidence. Land must be exchanged only for land, and products for products. The homestead, then, which embraces the improvements as well as the soil, must never be subject to any liability to alienate for any consideration whatever, such as that of sale, debt, tax, mortgage, primogeniture, etc. The exchange of homesteads is only proper for the necessary freedom of emigration. No one, then, must ever be found without a homestead. For nothing else will insure the protection of life from pauperism or starvation, the power of self-ownership, self-employment, and self-government to the latest posterity.

It is deplorable to see the heedless ignorance of the producing masses of the liberty-giving power of inalienable homestead and sovereignty. Not seeing the power of the principle that makes a home stay with them, and seeing that the bill of credit system and debt into which the wily, speculating trader leads them—that it stays with them no longer than moveable property—they become trained to appreciate it no more than money. Not seeing that all the institutions of society and government are really founded upon the evil principle of the alienation and monopoly of property and other rights, they risk their little means in trading or manufacturing in competition with the millionaire capitalist, instead of investing it in the soil and in aiding to make his homestead inalienable—exempted from all alienation or forfeiture.

But while the great body of the people have been holding their small possessions by the alienating laws of monopoly, or of their transitory ownership, the glaring fact and precedent has been blazing in their faces, that the royalty and nobility of the world have preserved their families and titles, their thrones and estates, from alienation, by exempting them from sale, debt, tax, mortgage, etc. And yet, these masses of the people have not yet learned to agitate for having the same laws applied to their smaller possessions; but instead, have ever practiced the trafficking of their homes to large adjoining or other monopolizing capitalists, and thus have aided in the monopoly of the soil, instead of its distribution among producers.

But this cunning royalty and peerage have only applied the principle of perpetuity and individuality to their thrones and manorial estates, and omitted the application of that of equalness. For, to perpetuate their families, titles, estates, and powers of ruling, they have applied the law of primogeniture and entail, so as to make the whole descend to the oldest male heir, and if none, to the oldest female (with exceptions), with the hereditary power of a peerage, forming a branch of the government as in the House of Peers. And now the working of this peerage is seen, in "a house of incurables," who, as bandits and robbers, kick and riot against every reform of abuses. With their immense plunderings, passage of "acts of enclosure" of the common lands of the people, and by purchasing all the smaller possessions around to add to their parks, manors, and hunting-grounds, they are driving the working people into poor-house prisons, and into cities to fester in dirt, pauperism, disease and crime. Then this monster, so-called nobility, creates sinecure offices and pensions the disinherited members of the family. Thus the oldest member of the family inherits all, and then quarters the rest upon huge salaries paid out of immense taxes extorted from the toil of the producing laborer down to the point of starvation. And all this is borne by the ignorance of the people, while "Heaven looks on without taking their part."

Thus this homestead exemption applied by the aristocracy of the Old World to their homesteads and sovereignty, must also be applied to those of the whole people. Let bands of agitators go around in every town in a state or nation, and rousing others, urge all the smaller holders of property in farms to hold them as exempted and inalienable while larger owners divide among their heirs, and thus much of the soil will become equalized. Let the smaller owners of houses in cities in the meantime sell out and buy farms between the maximum and minimum size, and erect shops and manufactories on their homesteads, and divide their labors in mechanism as well as cultivation. There will then remain the large holders of the soil, who should be required, after giving the proper share to heirs, to sell out what balance may be left to landless persons only, to be so done after death. But until all can be converted to these thorough

principles of rights, and until a sufficiency of public sentiment can be created to form a constitution, all must pledge their "lives, their fortunes, and sacred honor," to not sell out to any monopolizer of the soil. Thus equal, inalienable, and individual homestead, life, labor, and sovereignty may be established among mankind without arousing the prejudices against the agrarian division of property.

As all the institutions and governments of all nations are but a system of legalized robbery of nearly all the soil and product of the producing laborer, let the people no longer struggle for their right to homes and to their labor by endeavoring to induce the so-called representatives, who only legislate for property-holders, to grant homes, but to ignore them entirely, and with their sovereignty in their hands, vote by townships for a constitution thoroughly reconstructing them in their rights. This they can do in accordance with the doctrine of Jefferson in the Declaration of Independence, which declares that when governments refuse to confirm to the people their natural rights, it is their right and duty to abolish them and establish liberty-guaranteeing ones.

Having sketched out the principles of equal and inalienable homestead, and applied them to the thorough reconstruction of society and government, as suggested for all conventions, we must now sketch the third and remaining principle necessary to the completion of a thorough right, which is that of

INDIVIDUAL HOMESTEAD

Though homesteads may be equalized by the principle of equality or limitation, though they may be guaranteed by the principle of inalienation from debt, sale, or any other mode of alienation, yet if they are not still further fortified by the cooperation of the principle of individuality or separateness, they will still be liable to alienation by the opposite evil principle of commixture or communism.

The fact that society is not a concentered, but a discretized mass of beings—separated into individuals—is enough upon the face of it to make it self-evident that property must be owned separately by individuals, and not in communized bodies, as the true principle. Nature throughout all her domain seems to

keep all her bodies separate and distinct from each other, while preserving resembling kinships and intimate connections with the surrounding world. Without this the world would only be a chaos of confused and indistinguishable mass of objects, and this would be the case with wants and rights in communism.

The individual ownership of the soil has been the most potent civilizer of man. No one has been stimulated much to plant or to build where another could reap the whole fruit of his enterprise and labor. But when individual ownership was secured, though very imperfectly, man more rapidly advanced in the arts and comforts of life, and in an approach to civilization. Yet there has arisen a class of reformers who have so mistook the cause of social evil as to ascribe it to individual ownership, instead of to the individual monopoly of property and right. They have mistaken the competition arising from large capital, to the individual ownership of it. Hence they infer that the sentiment of mine and thine must be destroyed, and replaced by that of the communism of all things. Robert Owen urged reform upon this error, and seems to have embraced it from the labor-saving power of machinery, which in truth will never be extended to but a small part of hand labor. For nine-tenths of labor is agricultural and mechanical, and done with ordinary hand tools, as must be the case when population will only give about ten acres for a family. But it must have its run like all other specious errors. But our International brethren of Europe seem to be adopting a very modified form of commune to that of Owen, first suggested by Bronterre O'Brien. It is that of

NATIONALIZING THE LANDS.

This plan proposes that all the lands of the nation should be held in trust by Government for the use of every one of the people. A small rent as a tax is to be paid for the support of the government. This still keeps up a huge system of non-producing officers, living upon a graduated scale of salaries, which are nothing but estates carved out of the sovereignty of the people, and who are besides a huge corporation of landlords. It keeps up still a class of so-called representatives, placed in

different circumstances than the people, that will continually make pretences to raise these rent-taxes to carry on wars, etc. The principles now developed require every right, personal and property, to be held, owned, exercised and enjoyed in proper person, and not in trust, by proxy, substitute, or by a so-called representative. Thus the erroneous institutions of general and hired soldier, of master and chattel slave, also, of polygamist and concubine, of boss and hired laborer, of officer and vassal voter, of landlord and tenant, and of creditor and borrower, are all destroyed by the scientific organization of rights. To enable mankind to exterminate these liberty-destroying curses, they must organize the whole state or nation into townships and communes of the proper size, where all upon exempted homes have the power of self-employment, self-ownership, and the sublime liberty of self-direction and government, by meeting in town hall, and with a moderator and a few professional secretaries, clerks, or book-keepers, can discuss and vote directly in proper person for the very little law needed when all shall thus attain to their rights.

It was George H. Evans who most prominently conceived and agitated man's natural right to soil. But the writer of this article claims the classing together of the three principles of equality, inalienation, and individuality as the constituents of a thorough right. And he claims further, the generalizing of them to the personal rights to life, manhood, procreation, locomotion, labor, and sovereignty, as well as the rights to all homestead and products, together with a more complete classification of rights.

The only one among the leaders of the "Internationals" in the late patriotic struggle of the French communes, so far as I have noticed, who declared for voting direct for the law without the intervention of the so-called legislators, is M. Henri Rochefort, or at least it was so declared in his paper. Alas! what hope is there for suffering humanity when so few of us have gotten but a peep at the thorough principles of rights and wrongs? We are yet divided in opinion which of the two principles of individuality or the communism of rights, property, and labor, is the right one. But let it be no cause for schism, as all are coming to see that the natural right to a home on

the soil is the bottom foundation of thorough liberty. The true principle can be ascertained by the people in some of the townships communizing the whole of their soil and labor, and of crowding and jostling in a single splendid palace, and having their employments assigned them by superintendents, a mere modification of masters, with too little stimulus to duty — while the people in other townships may prove the individualizing system upon equal, inalienable, and individual farms, shops, and parks, all combined, while dwelling in embowered cottages. Here, each one having the same means, will be responsible alone for shirking duty, and will emulate in the improvement of his or her premises. In this way the truth of the individual or communal principle may be settled. But I have reasoned myself into the belief that the individual principle is the true one, and regret to see how the belief in communism eclipses the brain from seeing the light shed by the individuality of rights, wants, and property.

The second genus of the second order of man's rights, which is that of property, is that of products or productions, being the result of the soil, of labor, and skill. The right to Products, in common with all the other rights, is founded upon the equalness, perpetuity, and individuality of all the natural wants and productive powers. Products, embracing all moveable things, should be treated, as well as the soil, under the head of each one of its three constituent principles, as first,

EQUAL PRODUCTS.

The application of the principle of equality or equalness of quantity to the right to the products of the soil, of labor, and skill, is founded upon the fact that each human being's natural wants and productive powers, with the needful recreation, are so nearly the same that it determines the right of all to the whole product of their labor and skill to be the same. What a great outrage, then, it must be, to make mere inanimate monopolized soil and other property extort for the use of them more than four-fifths of the product of labor, and in some countries nearly all of it! The injustice of it is enough to make even the skies blacken with indignation.

Not only landlordry with its enormous rents, not only State

and Church with their extravagant taxations, fees, salaries, and contributions, but the bad economy of the distribution of products, by a series of middle-men with their useless profitmongery, are all combined in the extortion of nearly all the product of the laborer, and are reducing him to pauperism and the poor-house prisons in the older countries. And all the local little puerile attempts at coöperation in trade-unions will be of no avail, for the overwhelming system of monopoly of capital and landlordry around them will only add all they may save to the rents of the landlords, and to the profits of the profit-mongers. Nothing short, therefore, of the self-employment of labor upon equal homesteads, can secure the equal products of the laborer in organized townships, with marts for the equitable exchange of products for products according to the time of labor and material added in their production.

INALIENABLE PRODUCTS.

But as the natural wants for the whole product of one's labor are not only equal in quantity, but also enduring or perpetual throughout each one's life, the right to it must also be inalienable. As homesteads can only be exchanged for each other according to their natural value of soil and improvements, so, also, products can only be exchanged for each other according to the time of labor and value of material in their production. But homesteads and products must never be exchanged for each other. Products may also be exchanged for a common and metallic currency, having an intrinsic value, but not for anything in the form of a bill of credit. The bill of credit and the credit system are the most effective instruments for the alienation of property, whereby one person gets the use of another's property, and through improvidence or dishonesty cheats his creditor, and in case of guaranteeing by pledges or mortgage, becomes the loser by bad management.

Thus the continuance of each one's natural wants and producing power during life, demands that all should be guaranteed in a share of the soil as inalienable; so that having the power of self-employment, he cannot be forced "to beg a fellow-worm for leave to toil." For it is impossible to work as a hireling without losing a portion of the profit of labor upon

another's soil. When working on one's own land, Nature gives her donations in sunshine, in rain, in carbonic acid, and in earths, in aid of the toiler. Instead of being on the soil, the great mass of the only valuable populations of the Old World is huddled into small cot villages, depending upon the farmers around to get work only on clear days, or crammed in the narrow lanes and slums of the large cities, to be rent-racked, pauperized, degraded, and sent to poor-house prisons.

Thus the right of the producer to inalienable products is completely alienated, as well as that to soil and every personal right of life, manhood, labor, suffrage, or rather sovereignty. But there is another process by which the producing masses are robbed of their right to the whole product of their labor in addition. It is the bad economy by which the products of consumption are distributed. Instead of all upon inalienable homesteads in organized township-marts producing all the necessities of life, which every climate enables all to do, and by equitably exchanging them according to time of labor without profit-mongery, we behold the soil sterilized in certain regions by the raising of too much of one kind of crop—giving rise to half-a-dozen of freightages, cartages, and stealings on ship and rail-road lines, and then on reaching the cities, the profit-mongers of another half-a-dozen traders are added, all paid by the consumer and settling down upon the laborer, who foots the bill of all the expenses of society with eight or nine-tenths of his labor.

INDIVIDUAL PRODUCTS.

Thus products are not only taken away from the producers by all not producing equally in quantity and continually through life; but by laboring and owning in communism they destroy both the rights to labor and property, and all stimulus to duty and enterprise. The sublime freedom of self-direction, and of mine and thine, must not be destroyed. Man will never attain his rights but through a bright sentiment of what is his right and that of his neighbor. The communism of labor and products will be attended with too much offensive superintendence—a modified form of master and slave at variance with the sublime freedom of self-direction—and this practice of communism in labor and property will become generalized to the sexual relation.

RIGHTS IN GENERAL.

Having sketched man's natural rights as all founded upon natural wants, as equal, inalienable, and individual; having declared that man should hold, exercise, and enjoy his personal rights, or rights to the properties of his body, together with his right to property in the external world, to a share of the soil and to moveable things, or products, as the whole product of his labor, we will now make some general reference to all the rights, and for the reconstruction of society and government.

I have been declaring that the whole political and moral world, with all its institutions of society and government, are founded and ruled by laws of the alienation and monopoly of all rights, and therefore cannot be redeemed but by the establishment of all rights upon the opposite principle of their equality, inalienation, and individuality. It is in vain, then, that mankind, the working and valuable portion of them, can ever attain to their rights by attempts at patching up the present form of society and government. The removal of abuses will only be temporary, while their deeply-rooted causes and evil principles remain. The alienation, usurpation, and monopoly of the rights of the people first engendered conquerors, kings, and priests. These yet unfossilized monsters of mankind have ignorantly imagined a system of spiritual godology, and have so ignorantized themselves and the laboring masses, that they have through all ages, with their various gods upon their banners, been hurling millions of innocent people of different and the same nations in murderous warfare for the dynasty of themselves and gods. And still, notwithstanding the advancing light of the 19th century, behold a superannuated priest pretending the "infallibility" of a humbugging church, and a butcher William, after suppressing another butcher, Napoleon, is now claiming to rule by the "divine right" of his imagined God. He is now conspiring with the other diabolical nuisances of Europe to suppress the only valuable, and yet starving, international workingmen of his and all the surrounding nations.

I do hope Messrs. Bradlaugh, Marx, and others of the General Committee of the "International Workingmen's Associa-

tion of Europe," who seem to entertain, in part similar views, but who may still be overlooking some points brought out in these essays, will give them their careful attention. Let us all compare ideas, and if possible, get up a Constitution for all nations, declaring and establishing the thorough principle of rights and wrongs, and that will entirely reconstruct society and all its institutions. I am disgusted to see how many revolutions, what a waste of suffering humanity, it requires to establish only the fractional part of a principle. I believe our international workingmen of Europe, and all the world, had better cease struggling to attain their rights by the election of the so-called representatives, the majority of whom will ever be chosen from among the property-holders, and who will knowingly, and even unconsciously, legislate for property and class—not for the pauperized and starving people. For men of true genius and philanthropy, that can rise above the influences around them, are so scarce that there will never be but two or three found in a legislative body. Let, therefore, as many radicals as can assemble in London, from Europe, who can see that rights are founded on natural wants, and are equal, inalienable, and individual, frame a Constitution for the entire reconstruction of society and government in organized townships or communes. To effect this, the whole soil of the nation between each two whole numbered degrees of latitude of 66 1-2 miles, and of as many miles as lay between the approaching degrees of longitude, should be surveyed into tiers of ten square townships, lying north and south, of 6.95 miles square each, and when subdivided into homesteads, it will give 11.42 acres to each family in England, and every pair of unmarried males and females. This survey will only leave each of those tracts an inch or so narrower on the north than the south ends. But as in every other right, the principles of equality, inalienation, and individuality, demand that the south half of these homesteads should be the indisputable right of some man, and the north half that of some woman, whether wedded or single. And it will be greatly to the convenience and assistance of all parties to erect the shops, dwellings, and barns 150 feet apart, (with covered ways supporting graperies and other fruits,) as better security from fire, with a partition upon the division

line between the two tracts of land. This will make it easy for either party, in case of uncongenial temper and other causes, to separate from the oppression of each other. There are in all countries more or less persons already living upon their proper share of soil, and those who have more, by dividing among heirs, may equalize it all; but those having still more should be required to disgorge to starving, landless families. When all are thus established upon equal and inalienable homesteads, landlordry and tenure becomes abolished; and when the people are not too numerous to meet in town hall to discuss and vote directly in proper person for their laws, and can settle disputed rights and wrongs by referees, with an appeal to the whole community, mankind will reach their highest civilization and happiness.

Now let the International Committee in London agree upon a Constitution embracing some such principles as these, and spurning the servile petitioning of the robbers of their rights, who never have and never will do anything more than to legalize their robberies, and so soon as they can get the majority of the laboring class (leaving the non-producing and monopolizing class in the minority) to sign it, to make it the paramount law of the land—peaceably if they can, forcibly if they must.

I must now congratulate the friends who have appreciated the views expressed in these articles, and reply to others to whom they seem to be too novel for their appreciation, and refer to the progress of my mind in their development.

In the Autumn of 1844, when the Land Reform Association, under the lead of George H. Evans, was agitating our three measures of "Homestead Exemption," "Freedom of the Public Lands to actual settlers," and "Land Limitation," I conceived the idea of giving an improved classified form to that of Blackstone's Commentaries on rights and wrongs—to make them more scientific, as no department of Nature can be properly reduced to science until all its individuals are arranged in all their ramifications from unity. I saw, through discussion, that the freedom of the public lands in limited quantities to actual settlers, and that the limitation of the holding of the present private lands, aiming at the equalization of them, contained the principle of equality, while the homestead exemption guaran-

teed against all alienation, contained, between them, two of the constituent principles of a perfect right, and by adding the third, individuality, it seemed to complete it. I drew up an article which filled the first page in our "Young America" paper, giving a similar, but more crude arrangement of the science of rights and wrongs, than in the present number. Mr. Evans acknowledged to me that the idea was novel to him of generalizing and applying the same principles which he had given to the rights of property to that of the personal rights, which he said did away with officers as well as landlords. But he thought it would frighten and repulse public sentiment to feed it with more new doctrine than it could digest at one time. I have continued writing letters to radical correspondents and occasional articles in papers ever since. I read a paper on the subject to our Secular Convention in the Autumn of 1866, in Philadelphia, which was listened to with attention, and which passed my resolution on the subject.

A friend, F. McKinney, states that he is receiving instruction from my essays. This is encouraging, as it comes from one who shows by his articles that he is a thinker, and has tunneled his way through the misty mountain mass of priestcraft. But he is mistaken if he supposes that I think my plans can be carried into effect immediately, and advises me to "wait for the development of my plans." But how can they become developed if not published and agitated? Waiting will neither make plants nor ideas grow without cultivation and dissemination. He says errors "gain strength by time, and require time to eradicate them." This, then, makes it more urgent that no time should be lost in showing how they are to be eradicated.

Another friend, S. Robb, seems to squirm at what he calls "compulsory ownership of land," and seems blind to the fact that his eyes are intimately connected with the light of the sun, his lungs with the air of the welkin, and his stomach with the food and other products of the soil, and therefore that life depends on the intimate and inseparable connection with them. Thus Nature compels the necessity of a connection with the soil and appurtenant elements, and yet he seems to think it a tyranny to be compelled to own a homestead perpetually. But

in charging me with setting capital and labor at war with each other, he shows that he has not advanced to the knowledge which the producers of all wealth have, that labor and home-stead and capital must be combined in the same persons, and not all the labor in one class and the capital in another. Oh ! Robb, you do not see that about one-fifth of the product of labor is extorted to pay rents, another to pay profit-mongers for the bad distribution of the necessities of life, another to pay taxes for useless, non-producing officers and wars, and another fifth for the very useless non-producing and ignorantizing church and clergy—leaving but a scant fifth for the preservation of the life of the honest and producing laborer. But to a blank mind on this subject all reasoning is a waste of powder and advice.

Truths would you teach to aid a sinking land ?

All fear, none aid you, and few understand.

RECAPITULATION.

Let us now sum up how far we have progressed in our system of reform as suggestions to public conventions which should assemble as soon as possible, in London, England, and in New York city, to declare the thorough principles of reform in Europe and America.

We commenced by stating that as the mind is but the property of the nervous system, it dies with it—cannot evaporate from it and form a spiritual world around a God as its creator. For as a Maker, it makes him the owner and giver of everything, and therefore that all our natural wants, rights, virtues, etc., come from him through vicegerent priests and kings. By dubbing him the “King of kings,” he becomes the model for kings on earth, and therefore all must be dethroned before man can attain peace and liberty. It demoralizes the human mind in the belief of a system of godology, that splits or divides into two great orders of evil. One, with a God as its symbol or model, places a Pope or a Llama at its head, with a graduated scale of officers running through earth and extending down to a mythical hell. The other puts a king at its head, with a similar scale of superior and inferior officers extending through earth down to the same imaginary hell—but creating a real one in every nation.

We then pointed out that these two orders of officers could only represent the non-producing monopolizers of the soil and sovereignty, by means of taxing more than four-fifths of the product of the landless producer's toil; and declared that this "Tammany ring" godology can only be broken by a thorough reconstruction of all society and government, by the attainment of every family to a natural right to an equal, inalienable, and individual homestead and sovereignty in an organized township or commune.

We denounced, also, the base slander of the priesthood, that man is born depraved, when it is so obvious that all are virtuous or vicious according as they are well organized, have balanced temperaments, and have been trained amid favorable surrounding circumstances. But this dogma of the original depravity of man has furnished the priesthood the pretense for the need of an incarnated intercessor god-man, to procure pardons from his father for man's sin. The dogmas of these vicegerent redeemers are yet the foundation of Church and State in all nations, and run through all their theologies, from Buddha and Jezeus Chrishna of Asia to the re-hash of them in our Jesus Christ in Europe and America. Political and religious priests are yet diligently wholesaling and retailing their quack pills in the form of "vested rights or privileges," and of "saving grace," from every capital and church throughout the earth, while the inalienable homestead, township, and commune seem to be the only efficient antidote.

We have digged down, and found the true foundation of man's rights resting on the bottom-rock of his natural, equal, inalienable, and individual wants, which make all his rights the same. We next found each human being in accordance with the five great systems of organs composing his body, as giving rise to the same number of personal properties and rights, which demand a right to property or a share to the external world or soil, in the form of homestead and the whole product of each one's labor, for their protection.

We then classed together the three great constituent principles of a perfect right, as those of equality, inalienation, and individuality, with their respective opposites or wrongs.

We next stated that whatever principle is applied to one

genus of rights, must be applied to all the others. That, therefore, if a portion of the soil must be attached to each person as equal, inalienable, and individual, subject to no liability to alienate, so must the right to life be preserved from war, assassination, judicial murder, etc.; so must manhood be protected from chattel slavery; so must the right to monogamy be secured against polygamy, polyandry, commonogamy, and celibacy; so must the right to labor be guaranteed against hiring slavery, ignorantly called *free* labor; and so must the right to sovereignty, or the power of self-government, be preserved by voting in proper person directly for the law, without the intervention of a so-called proxy or representative.

We have given, also, some general views upon the organization of a nation into townships or communes; but we want to suggest many particulars of equal importance with the general principles, for the success of reform, before we wind up with an outline of a working constitution. And we hope our readers will patiently submit to be instructed thereby. Some have gotten to see that it is cruel and felonious for Jehovah to send two she-bears down to devour forty-two playful children; to send his destroying angel to slay seventy thousand humans, merely because the census of them had been taken; to aid Joshua to exterminate the harmless Canaanites, and to drown the race of men because he could not create them better. Perhaps many of my readers are as innocent as "the tender lamb that never nipped the grass," of knowing that as great as religious evils are, the political, economical, and social ones are still greater; that were religious nuisances removed, it would still leave the soil and other capital monopolized, and one-half of wretched humanity upon the verge of pauperism.

Mr. Pike, Mr. and Mrs. Chappellsmith, and Allen Pringle have traced the progressive development through the mineral, vegetable, and animal worldoms; have thrown a calcium light into the foggy myths of Christianity; have shown how finely-developed and healthy men can be trained, instead of being lanky, hollow-breasted and consumptive wretches; and the writer herein aims at taking them from their hands and reconstructing them into their destined Millennium.

INDIVIDUALISM THE TRUE PRINCIPLE OF MAN'S
REDEMPTION.

Considering that the liberty and happiness of all humanity are at stake, and how all have and are still suffering from the propagation of erroneous dogmas, it behooves the members of all conventions to sharpen their perceptions to ascertain the truth. The writer first followed the authority of Owen, before thinking on his own hook, and embraced communism as his first stage in the progress of reform, and which still seems to seize upon the majority of reformers as epidemic, both in Europe and America. It comes over the brain like the moon over the sun, and eclipses the reformatory mind from seeing that natural wants are the true foundation of the equal, inalienable, and individual rights of man, and of course from heeding the radical power that there is in the principle of an inalienable homestead. They seem to be shy in the use of the words individual, inalienable, homestead, etc., as instilling the sentiment of meum and teum, mine and thine, which they think must be exorcised before they can succeed in their communism.

But the undersigned is one of a minority, who believes that individualism is the true principle of man's redemption, and that there is not enough of it established in society. For what is one man's to-day is another's to-morrow, in consequence of there being no guarantee that makes rights and property perpetual in the owner. Even the millionaire is not secure in his just share of his immense wealth. Communists mistake the present competition of capital with capital, or labor with labor, and of both with each other, as being the result of individual ownership, instead of the inequality and monopoly of labor and capital. They heed not the permanent security, that if each family possessed an inalienable homestead, exempted from any liability to alienate for debt, sale, tax, mortgage, etc., but only to be exchanged for each other, that individual ownership would only most powerfully stimulate to duty and emulation, instead of competition with each other's interests.

But as the advocates of either individualism, nationalization, or communism of rights and property, are now all striking for the land, let it be no cause for division among us Internationalists. For all these systems can be put into experiment when

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the time comes, and thus the true one can be determined. This makes it the more urgent that each one should adhere to his system without bigotry, for the hope that it may be the right one, especially as all experience has proved that it is rather a lucky blunderer who can catch and hold to the truth, so much like a pig with his ears and tail greased.

But whether individualism, nationalism, or communism is the true principle, all three demand that the soil of the country, at least, should be surveyed into townships or communes, and the two former that they should be subdivided down to farms in quarter miles square of forty-five and sixty-eight one-hundredths acres, when population will permit, and still be subdivisible down to the minimum of a family support of ten acres, (or, rather, 11.42 acres,) and then be subdivisible no more. For this purpose, take the present well-understood geographical division of the surface of the earth now used in geography, into lines of latitude and longitude, that divide it into sloping oblongs 59 1-2 miles at the equator, and sloping to about one-third at north latitude 70 degrees. This would give a tier of ten townships, running north and south of six and ninety-five one-hundredths square miles without fractions. But the tiers running east and west would vary from ten at the equator, to about one-third that number at latitude 70 north, and there would occur fractions on the east side running east from Greenwich, and on the west side running west from it. In subdividing each township into forty-acre tracts, it will only be necessary to mark where the divisions into the four tracts of ten acres commence, and where the divisions between the north and south halves begin for each man and woman. Let our International brethren of England commence their survey where the fifty-first degree of north latitude crosses the meridian of Greenwich; let our French brethren commence on the same meridian, and where it is crossed by the forty-eighth degree of north latitude; and let our New York brethren commence on the seventy-fourth meridian where crossed by the forty-first degree of north latitude, and our Massachusetts friends where the seventy-first meridian crosses the forty-second degree of north latitude.

As there is only the 11.42 acres for a family in England, France, Germany, and other countries of Europe, the lands

must be surveyed down to that quantity. This will cut up the lands of present holders, but they will have to exchange lots until they get them into square homesteads. It will find many holders in possession of their rightful shares of soil, and those who have more, by dividing with their heirs, will increase the number. And then those few hundred families of so-called nobility of England, all Europe, and Asia who have monopolized nearly the whole of the lands of their countries, and turned them into pasturage, parks, and hunting-grounds, must be made to contract their claims to the forty acres upon which their palaces stand, and to sell out the remainder, after dividing with their heirs, to landless persons. Thus may the soil of the earth be equally divided, perhaps, without resorting to the agrarian division of it, which is such a bugbear to nabobs.

The townships of each one of these sections bounded by the whole numbered lines of latitude and longitude, could also be designated by beginning in the south-west corner going east, and south-east corner running west, and be numbered as one north and one east or west, according to the side of the world's meridian of Greenwich, until they come out to the north-east or west corners, as in the United States surveys. And then the forty (or 45.68) acre tracts can be numbered in the same way; while the four tracts of eleven acres and forty-two one-hundredths could be designated as the S. E., S. W., N. E., and N. W., homesteads, and each one of these, again, could be designated as the north and south halves of them. This would improve the geography of the whole earth to a far more scientific division and nomenclature.

But were the phonetic system of spelling by the true elementary sounds of the voice, and of marking the accented syllables of all these names of the divisions of the earth adopted, it would aid the union of languages and the introduction of a universal one. These scientific names, in addition to their correct pronunciation, would be preferred in the postal departments of all nations; for, with a map, they would see the position and distance of every place upon the earth, without loading the memory with the hundreds of thousands of badly spelled and never properly pronounced names of so many languages. In fact, were all mankind in possession of their nat-

ural right to inalienable homesteads, the present cities would very properly be depopulated and fall into ruins, except enough of them to accomodate large shipping, manufacturing, and trade. The whole country would become a rural city of mingled houses, farms, shops, and parks.

NEW ORGANIZATION OF SOCIETY.

Having, for the division of the soil of the earth into states, townships, and homesteads, named by their numbers from the cardinal points and lines of the globe, it will now be shown how each state and township may be organized into a paradise of landed and self-ruling democracies.

In every township the most convenient and central tract of forty acres should be appropriated for the public buildings. The town hall may be erected in the centre, with the equitable exchange mart, college, museum, library, reading-room, etc., placed around, at such distances that the burning of one could not catch to the others. All the roads in each township must run with the boundary of the forty-acre tracts, and be graded wider than those running around the ten-acre ones, and thrown up into a sharp ridge and gravelled ten or twelve feet wide. Thus the adults and children will only have the healthy exercise of walking from a few miles to only a few steps to the public institutions.

There must be no such thing as the erection of buildings for trade or manufacture upon little and mean 25 by 100 feet village lots around the common township buildings, but every family must live upon inalienable homesteads. Part of them may cultivate, and part perform some mechanism, or confine themselves to the one employment only, by cultivating those plants that require less labor. On every homestead, then, the dwellings, barns, and shops should be built so far apart as not to catch fire from each other; and each of them should be erected with a division wall upon the line between the male and female halves of the homestead, with the same range of rooms on each side. This is suggested in case of disagreement between man and wife, and it is hoped will give both sexes better freedom and independence of each other than the system of free love in communism. For, as nothing but the independ-

ent ownership of an inalienable homestead can give freedom to a man's vote, so nothing else can give the same to the woman in government, or guarantee both from the tyranny of the other.

As the increase of the human race must reduce the homesteads down to the minimum of a family support of ten acres, it must dispense with the horse-power, which requires as much soil to support it as a man; the simple spade or other cheap power must be adopted. Beeves, too, that cost as much as a man, must give place to the cheaper food of fish, that can be reared in small space, and also the hen, that can be raised mostly on insects that injure plants. Thus fences, so costly to build and keep in repair, can be dispensed with; so that gravelled walks with rows of fruit trees on each side can be made to divide sufficiently every homestead, while forest trees for fuel can be raised on one or two acres of each. Iron tubular pumps can be driven into the ground in almost every hollow, with wind-mills to raise the water into tanks or fish-ponds, so as to irrigate the crops and defy the rainless skies from parching vegetation. Thus, were men endowed with a proper economy and civilization, they could create a *Providence* itself, and be independent of the heartless elements, or the deafness of the gods to their prayers. The nations would no longer suffer from famine (as in Persia) from heedlessness in assisting kind Nature in her donations.

With every family upon these equal, inalienable, and individual homesteads, and organized into townships or communes, all would be responsible to themselves, and be stimulated to industry and duty. All would emulate in agriculture and manufacture. None in health and strength could have the cheek to beg when his weedy grounds would pronounce him a vagrant. But where everything belongs to all in general, and to none in particular, there would be superintendents—a modified form of officers, or rather a species of masters, making the rest a kind of slaves. The whole would be crowded in a splendid palace, insecure from contagious diseases, and be eternally annoying each other by uncongenial manners and sentiments. In short, too close together for continued sociability. But dispersed in vine-embowered cottages, they would have the sub-

lime liberty of self-employment and direction, and be recreated when meeting congenial friends.

Communism, in attempting to destroy the sentiment of mine and thine—of anything being my right or your right—only more completely alienates and destroys rights than they are at present. While ever natural wants are individual in each person, so must rights also be kept separate. The communism of property tends to the logical inference that men, women, and children must own each other in common. But how can any claim and assert his or her rights, without the sentiment of there being something that belongs to them individually? It is an enlightened self-interest that should be nurtured in the breast—not the delusion of a disinterested philanthropy.

In the individual homestead system, there would be more restraint upon raising too many heirs for the homesteads left. But a register of the moment of each one's birth would show, by priority of age, the rightful owners of the homes left by those leaving no heirs, so that there would be no wrangling about titles, while all disputes would be adjudged by referees, without cost. A small poll-tax would repair all public buildings, roads, bridges, etc., and thus all the enormous expenses of present society and government would be avoided, with all its Tammany, State, and Federal rings stealing millions of dollars and acres of the people's lands.

CONSTITUTIONS FOR MEN—NOT FOR GODS.

A crisis is now approaching that still imperatively demands the meeting of all friends of reform in conventions for discussion among themselves and in the press, to avert the fanatical fury of the Jesuitical Christians to rule Christendom under the dogmas of the merciless Jew-made idol, Jehovah, by naming him, with his pretended son Jesus, as the true source of authority in our Federal and State Constitutions and throughout the world.

The Young Men's Christian Association have been holding conferences, and have passed resolves openly to persevere in their purposes. They have advertised and named clergymen in all parts of Christendom to take part against the progress of Free-thought and the liberty of mankind. They pretend that they

will let disbelievers in their idols live, but will allow them no other rights. How merciful! They pretend to improve in mercy on Jehovah, who would "not suffer a soul to live." Soon these Protestants and Catholics will, very probably, commence running clergymen into Congress, who, with the treasury-robbing portion of Congress wishing to ingratiate themselves into the favor of the people, will join in the desecration of the Federal Constitution, by inserting Jehovah, Jesus, and the Holy Ghost as the source of right and authority, instead of being inherent in the people.

I therefore most earnestly press it upon the attention of the friends of liberty to meet in every state and every province throughout the world to take measures against the aggressions of religionists.

The Protestant Jesuits of the Y. M. C. Association have already given us a sample of the persecution that awaits us from their rule, under their God-in-the-Constitution, and have struck at the liberties of both person and press.

PREPARATORY, OR SLIDING MEASURES.

Having developed a truer science of classified wants, rights and wrongs, with their constituent principles, and how social evil is produced, they will now be recapitulated as an appropriate sequel in the form of preparatory or sliding measures; then in a declaration of the independence and separation of the producing masses from the non-producing classes; then in the form of a working constitution, applicable to either a township, state, or nation, and then in the form of revolutionary hymns.

That all mankind may attain to thoroughly guaranteed means of subsistence, liberty, and enjoyment, they must positively understand the true nature of their rights and wrongs. They must apprehend that the natural wants arising from the properties of their organs, are equal, perpetual, and individual, during life; and that consequently their rights are equally the same. They must also be taught that these principles give to each human being an equal, inalienable, and individual homestead and sovereignty with the other rights, and that whatever principle can be justly applied to any one right, must be applied to all of them. This shows that as homestead

can only be owned by each human being in proper person and not by proxy, neither can sovereignty or the power of ruling be exercised and enjoyed by representative, but by each one also in proper person.

To prove to the oppressed masses the guaranteeing power of an inalienable right, I would refer them to the practice and fact that the so-called nobility of Europe and Asia, have from the feudal times preserved their titles, manors, and power of governing, or peerage, by the laws of primogeniture and entail, that entailed them in a first-born heir, and exempted them from all liability to become alienated by any debt, sale, tax, mortgage, joint-tenancy, etc. Now just abolish this monopoly of primogeniture, allow each heir his and her natural right to a proper share of soil, and dispose of what may remain to landless persons, and it would, when applied to the other rights, entirely redeem mankind from this hell on earth.

After thus teaching men the true nature of an inalienable homestead and sovereignty, that must be owned and exercised in proper person, it is next recommended that equal, inalienable and individual homestead, labor, and sovereignty leagues, should be rallied in every town, township and ward throughout a state or nation. These Leagues should urge all living on small farms to hold on to them and not sell out to any land monopolist. They should also entreat all large landholders to divide off the proper shares to their heirs, and to sell the balance in proper shares to landless persons only. And then again to urge all having the means in towns and cities to buy homesteads on the soil; and all who are tenants in country and city to make superhuman efforts to purchase homes on the soil. I recommend the buying of the land only to avoid the selfish prejudice of large property-holders to an agrarian division. For, in truth, the soil, no more than man's body, should never have a price set upon it and sold, though it is the most valuable of all property, and is the truest capital, and needs no insurance from loss.

So soon, then, as there can become a majority in a township owning from eighty, down to ten acres as a minimum, let them by simply signing a constitution, become organized as a landed democracy in such town, and when a majority of the towns in

a state subscribe to it, let it entirely supersede the present form of society and government. These seem to be the proper preparatory measures that will take the suffering classes outside of the "ring" of the present monopolizing institutions. All measures as yet taken in revolutions have only struck at the extreme abuses, instead of abolishing the evil principle itself. All the modifications of the form of society from the feudal times down to the present, have only been a change in the evil principle to a worse stage. From serf and chattel slave, we have now tenant, hireling, and work-house pauper. In Eastern Asia, even alms-houses are insufficient, and the starving people are compelled to go in gangs and force contributions from villagers on the verge of pauperism themselves.

It is grievous to see how a little more intelligent minority are struggling in bloodshed against an ignorant majority to establish a Republic—a mere change of tyrants, that still leaves all the laws of alienation and monopoly in force. Communism only alienates rights and destroys all stimulus to labor and duty. The nationalization of the land by government makes it a huge rent-exacting landlord, and leaves the great mass still tenants. The Internationals, though, are beginning to see the necessity of township organization. There is, then, it seems, no way for the producers to get outside of the ring of the present institutions, but by getting, upon their natural right, to a share of the soil in organized self-governing townships and nations.

DECLARATION OF MAN'S RIGHTS.

In the previous article the preparatory measures for sliding or escaping out of the "ring" of the present erroneous institutions of society and government, have been suggested for the consideration of any convention that may assemble. We now give an outline for a declaration of rights, then of wrongs, their remedy, and of the independence of the producing from the non-producing classes.

"When in the course" of progressive development, the erroneous principles upon which society, government, and property have been founded through all ages, have run through all their phases up to the acme of their most extreme form, and produced such a degree of slavery and suffering, which

human nature can no longer bear, charity for the ignorant prejudices of all classes requires that we should declare the reasons which "impel" us to apply the thorough remedy of all social evils.

"We hold these truths to be self-evident," that the bodies of human beings are composed of a system of organs, giving rise to the properties of vitality, reproduction, mobility, and mentality; that these organs and properties are the foundation or origin of every human being's wants and rights; that as these natural organs, properties, wants, and rights of every person require the same food, clothing, and shelter, and the same inseparable connection with the external world, or their outside bodies, they are therefore nearly equal in quantity, equal in duration through life, and equal in the separateness of the identity of each one's body, and consequently the three constituent principles of perfect rights are those of equality, of inalienation or perpetuity, and of separateness or individuality. Rights, therefore, as composed of their constituent and guaranteeing principles, arrange into two great classes. One, those of *personality*, as those of life, reproduction, locomotion, and labor, and of mind, will, or sovereignty; the other, those of *property*, as those of homestead and products, or moveable things, while each opposite wrong classes parallel along with them.

DECLARATION OF MAN'S WRONGS.

The sentiment of superior and inferior beings on earth and in an imaginary after life, inculcated by political and religious priests in man's early existence, commenced the alienation of man's inherent rights and morality. These priests spawned in their imaginations spiritual beings, and pretended that all the properties of man's organs—his inherent rights and virtues—were the gift of a God, and therefore can only be given to the masses of the people through his vicegerent saviors, kings, prophets, and priests. Thus has been established a political and religious incubus of godology upon mankind, that has split into State and Church; and which has ever been undergoing protean forms under the progress of science and art, and the laws of the alienation and monopoly of all rights.

We declare, then, that homicide in its various forms of sac-

rifce, murder, war, crusades, inquisitions, etc., is the great opposing crime against man's inalienable right to life—perpetrated by conquerors and kings, wielding concentrated power and standing armies—hurling hundreds of thousands of innocent men against each other, to destroy each one's dynasty, and to suppress the struggles of the people for liberty, and at the expense of a great portion of the labor and lives of the producing classes.

We declare, also, that chattel and hireling slavery, in their numerous forms, are the great opposing wrongs against man's right to self-ownership, locomotion, and self-employment—degrading him into pauperism, disease, and crime, while he produces all the wealth of society—retaining not one-fifth of it for a meagre support.

We also declare that *officery*, or the usurpation and monopoly of the power of governing by a king, oligarchy, or so-called representative legislature, is the great opposing wrong against the inherent sovereignty or right of all the people to exercise government in proper person, without proxy or representative.

We also declare that religion, or piety, is a prominent opposite wrong against the native and inherent morality of man by nature; that it is a delusion of a pretended conversion of receiving grace that only damns instead of saving.

We declare further, that the change from monarchies to republics brings no true liberty to man until they change to landed and self-ruling democracies in organized townships throughout a state; and that the Church, in changing from Catholicism to Protestantism; brings no true morality or grace, until it changes to the teaching of science and art in church buildings turned into lyceums.

But we particularly declare that land monopoly, with landlordry and tenure, are the great opposite wrongs to the principle of equal, inalienable, and individual homesteads and other property; that the soil, or vegetable loam of decomposed plants has never been created nor produced by man, and therefore should never be trafficked, bought or sold, any more than their bodies, but only the improvements and products produced by man upon it. But homesteads may be exchanged by giving the difference in value of their improvements for a

change of abode; but every family must be kept in the inalienable possession of a home to the latest posterity!

REMEDY.

The remedy for all social evils, therefore, must be the establishment of rights according to the above-sketches principles, and by organizing into townships six miles square, or so, throughout a state or nation, containing the proper number to farm or fabricate all the necessities of a living; to exchange surplus products in town mart or otherwise, and to meet in town hall to discuss and vote in proper person direct for the little law needed, when all are thus thoroughly established upon their thorough rights as landed and self-ruling democracies.

DECLARATION OF INDEPENDENCE.

We, the people, therefore, appealing to the better sense of ourselves and mankind, hereby have declared our rights, wrongs, remedy and independence. We have signed the following Constitution, and being the great majority, by so doing we have superseded and annulled the present form of society, government, and property.

A
MODEL CONSTITUTION:
BEING AN ATTEMPT
TO DECLARE THE THOROUGH PRINCIPLES
OF
SOCIAL AND POLITICAL SCIENCE;
A NEW FORM OF SOCIETY AND GOVERNMENT,
AND ADAPTED TO ANY STATE OR NATION.
ADDRESSED TO THE PROPERTY PRODUCERS OF ALL NATIONS.

PREAMBLE.

We, the sovereign people of——, assembled in township primary assemblies in proper person and by our own authority, in order to secure and perpetuate the thorough principle to each man of his *equal, individual and inalienable* right to life, person, sovereignty, homestead, and to the whole product of his labor, do hereby establish this constitution for our form of society and government.

ORIGIN OF RIGHTS AND WRONGS.

That the origin of each man's rights, is founded in the necessary and inseparable connection of his organs, sensations, wants and productive powers with each other and with the surrounding world, as well as his ideas and character. That rights, therefore, are not created by conventional compacts and legislative enactments; which can only be valid, when they declare what are the laws of the relations of man's body with the surrounding elements: and that consequently, whatever violates these relations, is the source of wrongs. And that as the laws of the inseparable connection of man with the soil and appurtenant elements have never yet been established, every right is still in a state of universal alienation and monopoly.

EQUALITY — INEQUALITY.

That the equality of each man's rights, is founded upon the equalness of his organs, sensations, natural wants and productive powers to those of each other, and upon their equal connection with the surrounding elements; while the inequality of rights is produced by a monopoly of the surrounding elements and personal rights.

INALIENABLENESS — ALIENATION.

That the inalienableness of each man's rights is founded upon the inseparable connection of his organs, wants and productive powers with each other and with the surrounding elements, and that the opposite evil of the alienation of rights, by whatever separates man from the objects of his rights. The three great properties, therefore, of a perfect right are those of equality, individuality and inalienableness, and those of a perfect wrong are their opposing wrongs of inequality, communism and alienation.

INDIVIDUALITY — COMMUNISM.

That the individuality of each man's rights is founded upon the separate identity and isolation of his organs, sensations and natural wants from those of another; upon their individual connection with the surrounding elements, and the consequent impossibility of enjoying perfectly the same identical objects; while the opposing evil of a communism of rights and property, destroys their identity or individuality, by merging them into each other.

PERSONALTY — SLAVERY.

That each man's right to personalty or to his personal attributes of life, sovereignty, labor, and to his person itself, is the most sacred of rights, and cannot become the subject of property, cannot be reduced to goods and chattels, as by vicerency, hire and chattel servitude; therefore, all these forms of slavery shall be forever abolished.

LIFE — HOMICIDE.

That all mankind are endowed, in consequence of the necessity for an equal, individual and inseparable connection of the organs, sensations, natural wants, and productive powers with each other and with the elements, with an equal, isolated and inalienable right to life; that therefore, it shall never be destroyed by the crimes of murder, aggressive war and capital

punishment; but only in self-defense and defensive war; that it is the duty of every man to exercise in proper person, the physical life-protecting power; and therefore, it is those at and nearest the locality invaded that shall repel the invaders in self-defense, while continually reinforced, without a hired soldiery.

SOVEREIGNTY — VICEGERENCY.

SECTION. 1. That all mankind, having the same organs, sensations, life, natural wants and productive powers, equally, individually and inseparably connected with each other and with the elements, are entitled to an equal, individual and inalienable right to sovereignty; that therefore, it shall never be violated by the great wrong of vicegerency or officery, hereditary or elective.

SEC. 2. That all sane adults of both sexes, in proper person, shall exercise their right of legislation and judicature, by means of township assemblies; so that any person may propose a law accompanied with reasons, to be first discussed in the township assembly, and then published in the state paper. That on any afternoons during the year, the people shall meet in their township halls, to discuss all such published bills, and on the first Monday of November in each year, all proposed laws under discussion for one or more years, shall be voted yea or nay, the majority of ballots ascertained at the capital, and the enacted laws proclaimed as in operation the first of January following. That there shall be five secretaries or attorneys in sovereignty, chosen yearly, whose duties shall be to execute the express instructions of the people, each presiding over, and editing one of the five departments of rights in the state press, count the ballots and publish the laws, with no discretionary power, except in case of emergency, and then subject to be reversed or affirmed by the people. That all title deeds of exchanges, homesteads, all marriages, births and deaths, as well as laws, penalties, news, science and every kind of intelligence, shall be recorded by publication in the state paper, furnished to every family.

SEC. 3. That judicature shall also be exercised by a majority vote of the whole people of the township in which the issue occurs, except by arbitrators in minor cases, and punishment

in no case shall extend to the forfeiture of any right, but that of reputation, (which is unavoidable) and inflicted by publication in the state paper, subject to contradiction when innocence is discovered.

SEC. 4. That education shall be acquired during the afternoons, at home and at the township lyceums, through the state paper and other illustrated and phonotypic school-books and cyclopedias, distributed to every family, and treating upon every department of nature in the order of the rise of each in the scale of being.

SEC. 5. That religion, as well as government, should be exercised and enjoyed by every man in proper person, in the closet or township common church, instead of through the base medium of the vicegerency of a priesthood, living upon benefices, tythes, salaries and contributions; thereby sacrilegiously degrading the religious sentiment to chattels and sectarianism; and thus pure and unadulterated religion, as well as legislation, judicature and education, will prevail among mankind.

LABOR HIREAGE.

That, as the producing power of the organs of all mankind at their appropriate employments is the same, and as they are equally, individually and inseparably connected with the soil and appurtenant elements, they are endowed with an equal, individual and inalienable right to their labor, or productive power; that the hiring of labor degrades the qualities or attributes of man's organs to goods or chattels, and mancipation, the body itself; therefore every form of hired and chattel slavery shall be forever abolished, as well as a hired soldiery and an elective government.

PROPERTY — MONOPOLY.

That, it is external objects only, the soil and its appurtenant elements, improvements and products, that can become the subject of property, not the personality or body and attributes of man; that each man by the fact of his existence and the equal, individual and inseparable connection of similar organs, such as his lungs with the air, and his stomach with the products of the earth, is entitled to an equal, isolated and inalienable share of the soil and to the whole product of his labor; and that therefore, their alienation and monopoly by every

form of landlordry, profit-mongery and servitude shall be forever abolished.

HOMESTEAD — LANDLORDRY.

SECTION 1. That every member of the human race, being equally, individually and inseparably connected by the same organs, natural wants and productive powers with the surrounding elements, is entitled to an equal, individual and inalienable homestead, or as much of the soil as can be used with each one's own labor, so essential to subsistence, existence, and the superstructure of every right; therefore, landlordry and tenure are most heinous wrongs, and shall be thoroughly and forever abolished.

SEC. 2. That to facilitate the practicable application of the principle of equality to each man's natural and equal share in the soil (which should never be below the minimum of support, nor exceed the maximum which the whole territory divided by the whole population would give each man), it should be divided by lines running with the cardinal points, into counties eighteen miles square, sub-divided into nine townships six miles square, then into thirty-six sections one mile square, and these again shall be subdivided continually into quarters down to the minimum of a family support of ten acres; that the counties can be named by the combination of the numbers, designating their distance from each other, and the townships in each county, can be named by the cardinal points to which they lie from the central one, and shall have a central section divided into village lots, with streets six rods wide, running and named by the cardinal points, and continued straight through the townships for common and railroads; and that the townships shall contain the proportionate number of farmers and mechanics to produce an assortment of the essentials of subsistence, and for equitable exchange according to the time of labor, directly for each other or through a common medium always having the same intrinsic value.

SEC. 3. That the title deeds to homesteads shall be held as equal, individual and inalienable, secure from any liability to alienate, and subject only to an equitable exchange for each other or their improvements sold, entitling the vendor to an unoccupied tract; and that in the general survey of the land,

each man shall select the tract on which his house stands, or any he prefers, and relinquish or sell the rest to his landless heirs or other persons.

PRODUCTS—PROFIT-MONGERY.

That all persons are entitled to an equal, individual and inalienable right to the whole product of their labor in the form of products or chattels, and that they should be equitably exchanged by means of town marts and carriers, directly for each other or through a common medium having an intrinsic value, instead of through a shopocracy, which intercepts so great a portion of it in passing from the producer to the consumer.

AMENDMENTS.

This constitution shall be amended in the same manner as it prescribes for the enactment of a law. Its principles, like those of any other science, must be subject to future improvement, and should not become like its predecessors too sacred for investigation.



GEORGE HENRY EVANS.

SKETCH
OF THE
LAND REFORM DEVELOPMENT,
AND
LIFE OF GEORGE HENRY EVANS.

The name of Evans, who developed the turning-point from the present curse of land monopoly and tenure to the right and imperative want of every human being to a share of the soil, will brighten with the progress of civilization. Through heedless ignorance the whole body of mankind is but slowly advancing from one phase or modification of the same evil principle to another. Their civilization has progressed only in the knowledge of physical nature and the arts. What a bequest, then, has Evans left to mankind—the true science of society!

He was born in Bromeyard, Hereford, England, March 25, 1805, and emigrated with his parents when a child to New York. At an early age he learned the printing business, established an office of his own, and commenced the publication of works of a reformatory character. He early espoused the cause of the anti-monopoly workingman's party, having for his co-laborers Thomas Skidmore and William Leggett. These made a powerful opposition to the banking system.

Possessing an original power of perception, Evans saw and exposed the evils of banking; and ignoring all mere party issues, he likewise sought to abolish the evils of land monopoly, which he considered one of the greatest afflictions of society. He finally removed to a farm in New Jersey, where he began the publication of the "Radical," in monthly numbers, through which he sought to propagate his land-reforming views. In March, 1844, he issued "The People's Rights," devoted to the following measures of reform: The freedom of the public land in a limited quantity to actual settlers only, and the discontinuance of their sale to non-residents; the exemption of the

homestead; and the limitation of the purchase of all other land to a certain quantity. His mode of agitation was to pledge the support of the anti-monopolists to such candidates as would advocate their measures, and if they declined, a land reform ticket was nominated and voted for by his friends, with the view of holding the balance of power. After pursuing this policy for five years, the principles of the reform party began to be adopted into political platforms, and at last resulted in the present homestead law, granting the quarters in the alternate sections of the public lands to actual settlers after an occupancy of five years.

George Henry Evans saw that most of the revolutions and convulsions among men were the evil effects of alienation — that the feudal had changed to the tenure, the monarchy to the representative, each to a worse phase of the evil, and that the only remedy was the securing to each human being a share in the soil. At first he was quite sanguine of the accomplishment of this result; but when he came to understand the ignorance of the people, and that all the institutions of governments and society were founded upon the laws of alienation, he realized that all he could do would be to start a new era of reform, and trust to an enlightened posterity for its consummation. The great sole aim of Evans' life was the improvement of society by improving the surroundings of men, advancing their condition of life, and making them independent, happier, and therefore better. He died in Granville, N. J., Feb. 2d, 1855.

While the attention of Evans was largely directed to the reforms above indicated, he was upon theological subjects a firm and consistent Infidel. He utterly discarded all the fallacies of a supernatural, revealed religion, and regarded Nature, or the Universe, as the Supreme Power. He had not the slightest sympathy with the oppressive system of priestcraft, which he clearly saw in the centuries that have passed away, has been an enemy to his fellow-men. His love of the human race was paramount to all other sentiments or beliefs, and he naturally felt a strong opposition to everything and every influence which he saw that oppressed them or retarded their advancement on the road to prosperity and happiness.

He was a brother to Elder Frederick W. Evans, a prominent leader in the Shaker Society at Mount Lebanon, and upon the subject of inspiration, revelation, heavenly guidance, and the necessity of opposing Nature's laws he differed widely from his brother in the view the latter adopted. Frederick looks to heaven and the spirits of departed friends for guidance and instruction, while George Henry Evans looked to Nature and Reason only and to their recognized laws.

With the above sketch of the life of Evans, taken from "The World's Sages, Infidels, and Thinkers," as published by D. M. Bennett, editor of "The Truth Seeker," we will now give a more particular account of his agitation of his land reform measures and movements. In February, 1844, he left his little farm in New Jersey, came into New York city, called some half a dozen of us together in John Windt's printery on Sunday. He proposed his plan for agitation, consisting of three sliding measures, as he called them. These measures were the freedom of the public lands, homestead exemption, and land limitation in the purchase and ownership of private lands. These measures were to be presented for the adoption of the candidates of all parties; any of them who pledged themselves to advocate and vote for these measures were to receive the votes of the land reformers. But any candidate who refused to pledge himself to these measures was not to receive their votes.

In March, 1844, Evans commenced the publication of "People's Rights," which he afterwards changed to the name of "Young America." His office was in a building since demolished, where now stands the tall "Tribune" building.

The half-dozen of us that were called by Evans, as mentioned above, were John Windt, Thomas Ainge Deveyr, James A. Pyne, James Maxwell, Lewis Masquerier, and himself. We then organized ourselves into a band of speakers, held meetings at the parks, and cross streets, up town, so as to catch the attention of workingmen on their return to their homes, with cans in their hands. We held evening meetings, also, in various halls, and finally held them in Croton Hall, corner of Bowery and Division street, for several years. The great portion of the notices of the public meetings were printed gratuitously by John Windt and Lewis Masquerier in their own job-

printing offices. All of us aided in getting subscribers and circulating the tracts. Mr. Evans avoided alluding to religious subjects, and confined himself to the secular measures of land reform. At this time Evans wrote a letter to Gerrit Smith, a wealthy land holder in Western New York, who replied in appreciation of the principles. Other advocates now arose in all parts of the Union; G. W. Julian, a member of Congress from Indiana, took the lead in advocating these principles.

Other able advocates now rallied to our standard. There were Messrs. Van Amringe, Bovey, Ranson Smith, J. R. Ingalls, Henry Beeny, William Rowe, Ryetman, and others. Mass-meetings, national and state conventions, were held for the discussion of these principles. Many of all parties met at a convention in Buffalo, in which they put out a platform advocating free soil, free men, free speech, etc. Van Buren, a candidate for President, could not advance to our idea of each human being's natural right to a share of the soil, but would grant the public lands, in consideration of the hardship and privation of settling on them. For several years some of the candidates who pledged themselves to go for our measures, neglected to do so, or but feebly urged them. We thus carried out our threat of nominating a ticket composed of land reformers; we nominated a full national and state ticket, with the exception of President. About six thousand votes were cast for the candidate for Governor in New York State. Our land reform movement stirred up the anti-rent movement in several counties around Albany, where the great Van Rensselaer, who for generations had extorted from the farmers around various articles as rents for use of lands, the titles to which had become obsolete. Mr. Deveyr now established a press in Albany, which he called the "Anti-Renter," and placed himself at the head of the movement; there were two other agitators called "Big and Little Thunder." The renters eventually obtained more favorable terms, and the agitation subsided.

Quite a number of states passed a homestead exemption law, securing a portion of the estate from debt and sale, but the homestead exemption law, granting a quarter section to every actual settler and cultivator for five years, was never passed until our civil war was commenced. But a law limiting the

quantity of land any man may purchase as their own, has never been enacted.

But it is the only thorough remedy of land monopoly and tenure. Neither people nor statesmen yet understand what an inalienable right means, or can they perceive the power there is in perpetual ownership of the land, guaranteeing self-direction, and self-employment.

During our agitation of land reform, Rob't Owen held what he called the world's convention in New York City, urging the establishment of his form of communism. Evans asked him how he expected to get the land upon which he was to establish his communities. He replied, "that as he had always seen the land bought and sold, he expected to buy it." Evans said, "he did not see how hireling, landless tenant slaves could ever get the means to buy land." This shows how far Mr. Owen's mind was behind us, while he thought that we were an immense distance in the rear of him. We were pretty well satisfied that his communism was an error, but this shows that he had never reached to the idea of the perpetuity of a right; that the land should never have been bought or sold, any more than the bodies of men.

The writer of this sketch, when enlisting under Evans' banner, entertained the communistic views of Owen, and it was not until this paper was in circulation before I perceived the concentration and originality of his ideas. I had joined through the feeling of helping any cause that promised to relieve the burdens of mankind, but I had no sooner embraced his ideas of man's natural right to his share of the soil, than I generalized the idea of applying the same principle to the properties arising from the vascular, muscular, and nervous systems, which are life, motion, and sovereignty. If a share of soil must be owned by each human being, in proper person, so must a share of government be exercised and enjoyed also in person. Thus I struck at the principle that office-holding government is a profound error, whether the offices are hereditary or elective; so that universal suffrage is no more than the universal confirmation of alienated sovereignty. The renting the use of a house from among a parcel of landlords, does not give a title to it any more than the selecting of a candidate from among a

number of others, gives them the possession of their sovereignty. For the form of the institutions around them has already alienated them. A delegated and representative republic is, therefore, a chimera, and is only a modification or species of monarchy; officers, then, are persons who live by estates in sovereignty, as much as landlords live by estates in lands and houses, which should properly belong to those who are landless.

When I advanced this doctrine in the columns of "Young America," Evans remarked that he thought I was right; that the same principle that he had applied to the soil should be applied to the exercise and enjoyment of the properties of man's body. And that, therefore, officery or office-holding governments must also be abolished as well as landlordism. Still he said he feared the doctrine would repulse the public mind by putting too much before it. He had been ardent in the belief that land reform would take a wild-fire run in the community: but when he saw that "hills peep over hills, and Alps on Alps arise," his ardor seemed to cool.

Evans perceived clearly that the land reform principle required an organization into townships throughout a nation. He proposed to have them laid off in six miles squares, as the United States government now surveys its land into townships of that dimension. He also proposed central villages in each township. I furnished him with a plan wherein I laid off his mile square in the centre into lots, varying in size from a park in the centre, and fronting upon streets running with the cardinal points. But I have since fallen out with that plan, and propose that there shall be no village lots, but the whole township to be divided into homesteads, never to be subdivided below the minimum of ten acres, necessary for a family support; this with the piece of public ground in the centre of each township, whereon to erect the town hall, college, mart, etc. With the dwellings, barns, and shop; upon every homestead, with the garden ground, fields, orchards, and fuel timber will make a rural city of the whole township.

Thus counties can be done away with, and townships only be the divisions of a nation, this will combine farm, village, and park into one.

This reconstruction of the map of the earth is destined to

draw all the smaller holders of property in these large cities into the townships; and have nothing but warehouses, ship yards, and foundries to accommodate international commerce at the great sea and river ports of the earth. The railroads are now driving the population into large cities to be rent-racked on starvation wages, the tenant hireling shares of landlords, manufacturers and traders.

Thus Evans started an idea which really in time will produce a new civilization which never has been known so far as history has recorded. Yet his great idea is yet but a "still small voice." Notwithstanding the strugglings and sufferings of the working masses, they are doomed to echo the surrounding institutions; to think what others have thought, and to do what others have done; that it will be ages before the sentiments of mankind can be changed to something better.

Evans was, in person, full middle size, regular features, broad forehead; he possessed great evenness of temper, he was mild and courteous in his intercourse with others; he made no parade of oratory, but spoke in a plain and clear manner—direct to the point. He was patient in argument, and never allowed himself to arise to a passion. He kept his paper in circulation about five years, when he became worn out in health and means, and then retired to his small farm in New Jersey, where his first wife died in 1850, when he married a second one, and died himself March 25, 1856, of a cold he got by getting wet, which brought on a nervous fever. Thus died one of the most remarkable men of the nineteenth century, at the age of fifty-one.

EVANS AND LAND REFORM.

[Published in "The Truth Seeker" of Oct. 1, 1874.]

Thirty years ago George H. Evans declared that from the necessity of all human beings' natural wants for the means of subsistence, and for the preservation of life, they must perpetually own a share of the soil, with its appurtenant elements and products. That as the natural wants of all are equal, in quantity, are perpetual in time, and can only be enjoyed in each one's own body or in proper person; therefore a full, complete and perfect right must be equal, inalienable and individual, combining the triune constituent principles of equality or equalness, inalienation or perpetuity, and individuality or separateness or personality. And that the true foundations of these natural wants, rights, and principles, are bottomed upon the organs of man's body, and the properties of vitality, mobility, mentality, etc., from which arise the rights of life, parentage, labor, sovereignty or power of will in self-government, and of property in homesteads and moveables or products.

Now this being the nature and constitution of rights, the origin of the evils of society is found to be in their violation by their opposite evil principles or wrongs. Thus the right of life is destroyed by murder, death, war, etc., labor by chattel and hiring slavery; sovereignty or self-government, by usurpation, hereditary, or elective; and the homestead by landlordry, tenure, traffcry, etc.

These different evils were early practised by a grasping and usurping few. The tenure and title to soil and government have been held through all ages under laws of universal alienation and monopoly, and have only changed their phase or



form from a bad to a worse state up to the present time. From being held in common by savages, we next see the soil and government held by a feudality; wherein the mass of the people, as serfs, held the use of the soil from the priestly and lordly conquerors; these again of the kings and these again pretended to hold of the gods; all under obligation of fealty and knight or military service, and under the aristocratic dogma that "everything must be held from some superior." Through all time much soil has been held in allodium or fee simple, in one's own person, and not from a superior. But this is also an equally imperfect title as the feudal; for being subject to traffic, by sale, debt, tax, mortgage, etc., can be as much monopolized as in feudality.

But mankind have been at this late age of the world indebted to an Evans for the application of the thorough principle of every human being's equal and inalienable title and right to a share of the soil and government. It is this higher and permanent title to them, subject to no liability to alienate, only to be exchanged for each other, that will enable man to attain true liberty and produce the finishing era of civilization. It is by this high title that the monarchs and aristocracy of the old world have through all time, held their thrones, power of government, and estates by hereditary succession and exemption from all alienating causes. And it is Evans who has shown that the same right and title to the ownership of a home for every human being, would also preserve all from want, crime, and misery. But to apply the true principles of rights in practice, he proposed township democracies, where all could meet in proper person and vote directly for law and judicature, without the intervention of officers, as well as to have the power of self-employment upon their own homesteads without that of landlords. To reach this regeneration of the right to soil, government and of all society, he agitated with the aid of a few others, with the press and public speaking, three preparatory sliding measures, the freedom of the public lands to actual settlers only, homestead exemption, and the limitation of the quantity owned of all other lands. These were urged until the big parties adopted them in their platforms, when the present homestead law was enacted by the withdrawing of the delega-

tion of the slave-holding power. But it contains little of the thorough principle of rights. No legislature can yet attain to the knowledge of this highest and most perfect title to all the rights of man. No reform can be expected from those who can only represent and legislate for wealth. All reform is difficult, and it seems that it can only be accomplished by a majority of small holders of the soil by townships and states, getting their ideas outside of the "ring" of the present erroneous institutions, and by simply signing a constitution that entirely changes and supersedes them all.

A VISIT TO EVAN'S GRAVE.

A few of his disciples fondly remembering and appreciating the sublime reform he proposed for the salvation of all humanity, of the Land Reform Association of New York city, consisting of Wm. Rowe, President; J. Commerford, and F. Smith, Vice-Presidents; H. Beeny, Treasurer; J. K. Ingalls, first Corresponding Secretary; and the author, Lewis Masquerier, second Corresponding Secretary; in 1874 visited his grave on the forty-acre farm whereon he had lived, four miles east from Keyport, Monmouth County, New Jersey. We found it by a path little worn leading to a tall marble slab headstone, amidst a wild growth of herbage, while the moaning breeze waved the branches of the overhanging trees, like a banner, as if still inviting the landless and pauperized masses to strike for a perpetuated and not a mere transient share of the soil.

It is inscribed on his tomb that he was born in Bromyard Herefordshire, England, March 25, 1805, and died in Granville, N. J., February 2, 1856, in his fifty-first year. The great object of his life was to secure homes for all by abolishing the monopoly of them. As editor of *The Man*, *The Radical*, *The Workingman's Advocate*, *The People's Rights*, and *Young America*, he triumphantly vindicated the right of every human being to a share of the soil, as essential to the welfare and permanence of a landed democracy.

By his side is the grave of his first wife, Laura, who died in 1850, and the inscription upon its headstone bespeaks the sentiment of a good and conjugal husband, as well as wife. For it says that "She bore, without murmuring, all the priva-

tion necessary for the cause her husband had espoused, and now while we mourn the vacant chair, she sleeps calmly, with the branches above waving a requiem over her grave."

Evans' person was over medium size, well formed, regular features with straight facial line and expansive brow and head. He spoke logically with no attempt at rhetorical display, and possessed a very even temper with a conciliatory manner that won and retained many friends. His second wife still survives.

A MONUMENTAL BUST TO HIS MEMORY AND PRINCIPLES.

It is in contemplation to erect a monumental bust in Prospect or Central Park to his honor and to instruct the Park visitors that the equal and inalienable homestead, labor, self-government, etc., to be inscribed upon the faces of its pedestal, are the only thorough remedy for all the evils of society and government. Millions can thus be informed of their rights and wrongs as much as by a newspaper, a book, or by public speaking.

It is intended also to celebrate his birthday every year, and republish his writings with a history of his land reform movement, and with biographical notices of all who have aided in it. Contributions are promised for the erection of the granite and bronze bust.

The Land Reform Association originated by Evans continues to meet in executive committee to arrange for meetings, and whenever there is a chance for a hearing in labor league conventions, anniversaries of progressives, and to get up memorials to Congress against the robberies of the public lands, to forbid the sale of them to non-residents or others, and to grant them only to actual settlers. Our memorials have been faithfully urged in Congress and discussed by Julian, Grow, Smith, Sumner, Walker, Holman and others, resulting in the homestead law, giving the quarter sections in all the alternate sections on condition of occupancy and cultivation for five years. The principles have also been advocated by Greeley, Bradlaugh, O'Brien, O'Connor, Hines, McClatchey and others of the press, and by Ingalls, Commerford, Devyr, Davis, Beeny, Burr,

Bovey, Haddock, McKenzie, Ryckman, J. A. Pyne, Van Amringe and others on the rostrum.

A LAND, LABOR, WOMEN'S RIGHT, AND TEMPERANCE MOVEMENT.

The ownership of man's body being now abolished, as in chattel slavery, the next forms of slavery are that of the hire-age of man's muscles, as in hired labor; the vassalage or slavery of both men and women in voting for the so-called representatives who only legislate for the wealthy classes, and the debauchery and slavery of the appetite by rum and tobacco, all come next in the order of reform. But these evils can only be thoroughly abolished by inalienable homesteads on the soil, giving both men and women the power of self-employment, or a free will vote direct for the law and for the extermination of spirituous liquors and tobacco. As the canvass for president is the means of giving information more extensively over the Union than in any other way, every consideration points out G. W. Julian, who has been so prominent in all these reforms, as the proper candidate for President in 1880.

THE ERROR OF COMMUNISM.

It is to be regretted that reformers do not progress in the true principles of reform without blundering into dogmatic propositions. Proudhon asserts that all property is robbery, instead of asserting that it is the inequality or monopoly of it that robs. Owen dogmatizes that it is the private ownership of property and competition, which are among the main causes of evil, when he should have seen, that, if all owned an equal inalienable and individual homestead, giving the power of self-employment, self-government, etc., his bugbear of competition and private ownership would produce only a virtuous emulation. This dogma of the communism of all rights and property, prevents the perception of the reformatory power that there is in an equal inalienable and private homestead. What better coöperation can be conceived than the establishment of all upon homesteads never to be divided down beyond the minimum quantity for a family support, with dwelling, barn and shop, upon every home, surrounded by garden, fruit and forest

trees; equality in exchanging surplus products in town-marts or by express vehicles, and meeting in town halls for governing, thus making a rural city of the whole earth, and stopping the curse of the present overgrown cities? An Owen "common property community" would be a kind of slave plantation, overseered by managers, a form of officer, indulging in favoritism, and where the want of private ownership would destroy all stimulus to duty and responsibility. Communism in all things leads to the logical inference of a free love promiscuity of the sexes. But let every homestead be improved in every thing in two equal halves, with thorough ownership of the one in the male and the other in the female, and then in case of difficulty either can retire from the other. But this plan of township democracies, and communizing or the nationalizing form of society can be settled by experiment as to which is the true one.

DECEASE OF GILBERT VALE.

[From "Boston Investigator" of August 29, 1866.]

MR. GILBERT VALE died at the residence of his son, in Williamsburgh, N. Y., at the advanced age of seventy-eight years. He was a native of England, but for the latter half of his life, had been a denizen of New York city. He was a man of learning and genius, particularly in the sciences depending on mathematics. He was a teacher of navigation, and lecturer on Astronomy and Free Inquiry. He invented an approved planisphere and other philosophical instruments. He had the irritable temperament so often attendant upon genius. Yet he had a social and friendly bearing towards those he esteemed, and those of congenial sentiments. He was about middle size, and of striking appearance. He was terse in his writings—using scarcely any ornament. His principal works in book form, are a "Life of Thomas Paine," and the "Fanaticism of Matthias," and others. He published for a long series of years a paper of magazine size, called the "Citizen of the World"—afterwards changed to the "Beacon." All his paper contained inter-

esting notices of the progress of science, physical and social with choice extracts. In all his writing and publications, he attacked the errors of religions and governments, as well as those of the physical sciences.

His life of Paine is a superior one, having the four previous lives to collate from and correct. He had the advantage, too, of reference to many persons still living in New York, who knew Paine personally. As a biographer of Paine, he felt it appropriate that there should be a monument erected over his grave. In 1837 he commenced to urge its erection in the "Beacon," by subscription. It is a square granite obelisk placed where Paine was buried, on a farm of 300 acres of land given him by the government, as a tribute to his services in the war of Independence.

Mr. Vale was a disciple of Paine in his political opinions; but he neither affirmed nor denied the being of a God, and saw no proof for another life beyond the clouds, or below the surface of the earth.

DEATH OF WM. HOARE BELLAMY.

Also, lately died, WM. HOARE BELLAMY, in his sixty-sixth year. He was liberal and skeptical, and deserves a record among our friends. He was an Atheist in religion, and a republican in politics. He was a native of Cork, Ireland. The first half of his life was spent in London, Eng., where he took an active part in the Workingmen's, Chartists', and Socialists' movement. He adopted the dramatic profession, and added to his name that of Bellamy, as his stage name. He emigrated to New York city in 1837, and followed the stage up to six years before his death. His forte on the stage was first old men, and he played in the principal cities of the United States, where, no doubt, many have pleasant reminiscences of him.

REMINISCENCES OF JOHN WINDT,

Who, though he died more than a year ago, yet it should never be deemed too late for a tribute to the memory of a meritorious name. We poor humans, amidst a whirl of business, easily forget one another after we go into the ground. WINDT

died of an apoplectic stroke, in the sixty-fifth year of his age. He was a native of New York, and a good printer. He so appreciated the rights of the laboring man, and the hardships of the hire and wages system, that he always punctually and fully paid his journeymen. He was so moderate in charging his customers, that he amassed no more than a bare competence. He was ever ready to print posters and open halls for any meetings-upon reformatory measures. He was very correct in reading proof and correcting the composition of authors, consuming too much time for the pay he received. Miss Frances Wright always preferred his reading her proof when she could secure his services. In early times, the type-founders of New York preferred giving him the printing of their type-specimen books, in which they always wanted to show the best specimens.

He was a thorough skeptic in religion, and exemplary and regular in all his conduct through life. He could write well, but only wrote articles in the papers, seeming to have no ambition to leave a work in book form. There is an incident in his life which proved his love of fair play and justice. There was an ordinance in the city against meat-shops, so as to give the monopoly of selling meat in the market-house stalls. An attempt was made to suppress meat-shops as nuisances. A case was tried, and Windt was called as a jurymen, and in opposition to the law, judge, and witnesses, he plead the case, and carried the balance of the jury with him, and they brought in a verdict that the meat-shops were no nuisance, and had as good a right to sell meat as to sell an article in a grocery. It was in his printing-office where he and Geo. H. Evans, with a few more of us, met one Sunday and planned the Land Reform Movement. It has resulted in the present Homestead Law, which enforces but little of the thorough principle of man's natural right to soil. Instead of being disposed of to the landless only, it allows non-settling speculators to monopolize them. But statesmen, and the rest of mankind, are yet too ignorant to remove the instruments that violate that perpetuating and guaranteeing principle of the right to soil, such as land jobbery mortgaging, will, sale, credit, debt, etc. Men are too stultified by these instruments of alienation to be made to understand

how the right to soil, life, labor, and sovereignty, can be made to stay with each human being, and keep his descendants to the latest posterity out of an alms-house by guaranteeing to every one an equal, individual, and inalienable homestead.

PROTESTANT ENCROACHMENTS.

It is to be deplored how different religionists hate and wrangle, while they themselves are ignorant that they are one-half of the cause of social evil. The Catholics criminate unbelief, Protestantism, and secular government as the antagonists of religion. The Protestants denounce unbelief, Papacy, and ignorance as the great enemies of religion. The Free Religionists truly accuse Catholicism, Protestantism, and creeds as among the great perversions of true religion, which is nothing but morality subtracted from its dogmas and practices. The Spiritualists charge Materialism, Godology, and sexual bondage as among the great abuses of spiritual religion, or pure morality. Thus they all agree in charging some form of Infidelity upon each other, as the enemies of the respective religions, and as among the causes of social evil.

Skeptics also arise in a graduated scale towards the truth as well as the religious sects; but war more against real abuses than against fictitious sins. But they do not all strike down to the foundation of the evil principle. Some have their bills only piercing through the shell of Nature's egg, but never become fledged beyond their pin-feathers. Some see only the evils of religion and church, and some only those of state and other secular institutions. But with what a blundering delusion the different sects of religionists make in probing the cause of evil as flowing from Infidelity and the supposed inborn depravity of man, when they themselves are so great a portion of it!

The Œcumenical Council called by Pope Pius a few years ago, adding the contemptible dogmas of immaculate conception and the infallibility of the church, while denouncing both public and private opinion in free investigation and the progress of

free government and schools, has taught Protestant sects no more than to rush also into conventions, and make a common cause with them against freedom of thought in religion. Protestants have been arranging for several years to hold their sixth convention. They held in the spring of 1873 a preparatory one in the Cooper Institute, in which skepticism in religion was particularly denounced. Calvinistic Jonathan Edwards, Jr., declared he "would allow an Infidel to live, but no rights." Is not this quite an advance on Calvin, who had Servetus slowly burnt with green wood? What cool and ignorant impudence, to presume to take away man's inherent rights?

This preparatory Convention openly announced its intention of legalizing Jehovah, Christ, and the Holy Ghost in the Federal and State Constitutions, and the late Evangelical Conference has reiterated the intention. But the latter altered its tactics, spoke somewhat respectfully of Voltaire, and did not utter such vulgar abuse as the former, by calling the skeptics skunks. The managers have counseled that abuse recoils upon them, and that they must be more lamb-like, as yet. Their stragem is, to urge prominently the suppression of alcoholic liquors, tobacco, and obscene publications, which are much-needed reforms; but they are to help along with them the union of Church and State, by legalizing Christianity as the paramount law of the land. Preparatory to this, the Presbyterian and Methodist sects have been holding Sunday discussions upon the Ten Commandments, and dwell particularly upon those for the worship of that demon, Jehovah. They are now contending that the decalogue or Ten Commandments have ever been the paramount laws of Christendom, and are writing them in the form of enactments for the action of legislatures. They will nominate their candidates, and to hide the extent of their union, this Evangelical Conference was almost wholly composed of Presbyterian and Methodist delegates, but with few of the Baptist or other orthodox sects, so that when battling at the polls those will be rallied in as a reserve force, in military style.

But in the late conference of the Free Religionists, presided over by Mr. Frothingham, we beheld it standing out as a picket-guard around the camp of liberty, watching the wily approach

of orthodoxy. The addresses of Messrs. Abbot, Weiss, Potter, Youmans, Ellinger, Chadwick, Gannett, Powell, and Mrs. Blackwell, against any more God-in-the-Constitution, all tend to reform; and that of Mr. Parton for taxing church property is in the right direction, though it only distributes the abuses among more tax-payers. It will still all come out of the labor of the working people. All must become property producers as well as consumers, before all can be made to pay their proportion of taxes. All this can be done only by an equal and inalienable homestead, perpetuated and guaranteed to each family. For with all the soil and other property monopolized by a non-producing class, the producers of all can live only by their sufferance, which reduces them to pauperism, crime, and death.

It seems to be a startling crisis for humanity throughout Christendom; for Catholics, as well as Protestants, very likely, will be as ready to make Christianity the law of the land in the Constitutions, as they both already believe it is on religious principles. They are, together, an overwhelming majority, and will join in their votes, though not in their creeds—while the unbelievers, Free Religionists, Unitarians, Spiritualists, and Nothingarians are, perhaps, all together, but a small minority. Our hopes, then, of not being crushed, must depend upon the more intelligent and humane among the Christians themselves—for there must be a portion of them who would not suffer the rest to confiscate property, bury alive in prison, or burn at the stake. But still there is much danger when we reflect that the political Bible of Blackstone, as well as the religious Bible, makes unbelief in God and religion as the most heinous of all crimes, as the highest public wrong, dubbed treason and blasphemy. Shall we live to see the Constitutions desecrated and appended with Moses's decalogue and Blackstone's chapter of crimes against God and religion?

Freethought men! we must rally our forces and wage the war into Africa. We must denounce the whole religious political world as the great enemy of humanity. We must boldly proclaim both as the great monster felony of the human race—as the opposite wrongs against morality, self-government, liberty, and mankind. Religionists are aiming to make free inquirers out as felonious blasphemers, and we must denounce

them as the real felons, and indict and try them before the high court of Nature, truth, and virtue. They have set up their imaginary Gods, giving them all their own vulgar ignorance and base passions, and made them the models of Church and State on earth. They have anchored their fiction of godology in the unknown depths of the Universe, and have so deranged the moral world that it now reels upon an axis pointing to an imaginary heaven and hell.

GODOLOGY.

[From a series of articles published in "The Boston Investigator" in 1869.]

The dogmas of Godology have prevented mankind from advancing directly to a true knowledge of the real foundation of their rights and virtues. The dogma of a personal God-Creator, with that of the slanderous falsehood of the inherent depravity of man, have eclipsed the intellectual and moral world with almost total darkness, but which, it is hoped, will pass off in a few more generations.

Man's organs, and the properties and wants resulting from them, though developed by the stimulation of surrounding objects, are none the less natural and inherent in all, and become the origin of his rights and virtues. For, as natural wants are the most common property in all, they become the true foundation of rights; and as they are so equal in quantity, duration, and individuality, rights and a chance to be virtuous should also be equal, inalienable, and individual, and should be exercised and enjoyed by each person in *propria persona*, and not by the erroneous principle of a proxy and representative.

But notwithstanding this palpable foundation of man's wants, rights, and virtue, he is slandered by the absurd dogma of being born in a state of sin and depravity by a peurile story of the disobedience of a first man. This, then, by denying native virtue to man, also denies that he can have natural rights, right in the face of the fact that natural wants prove the existence of natural rights — that the one supposes and must be followed by the other.

This dogmatic delusion of man's depravity by nature by a supposed fall, and the consequent loss of his rights and virtue, by reverting back to this supposed Creator, supposes him to be the owner and giver of them all again. How, then, to re-instate man in his rights and virtue again, becomes the question with political and religious priests. Finding it very difficult to get access to their Gods above the clouds, or from the top of Babel towers, they feigned intervening personifications of abstract principles to bring them down to earth—though Moses, the Jewish priest, is said to have obtained an audience with his Jehovah, who hid his face. The Pagan priests conceiving their God, Para-Brahma, too far out of their reach, invented a trinity of secondary Gods, to whom they could address their worship, in the form of Brahma, to create and to be their own particular tutelary God; in the form of Vishnu, to preserve the common people; and in the form of Siva, to destroy and punish as the great scarecrow. The mode, at first, of obtaining the favors of these Gods was by the horrid sacrifices of human beings and beasts by the priesthood. But in time there was some real personage of more humanity, who endeavored to reform these cruel sacrificial tortures and burnings to secure a Paradise, but who was crucified for his merciful intentions of innovating upon the religion of his country. This, then, laid the foundation of the godly story of Chrishna, whose exploits have been sung by some humane poet in the Baghavat, an epic poem in Hindoo literature. There Vishnu is represented as having passed through a system of incarnations—through the different orders of lower animals, until he came out a God-man, born of a virgin, and for preaching against tyrants and in favor of the poor, he was nailed to a tree between two malefactors.

The story of this friendly God to man represents him, also, as being a physical healer of diseases in the region of Agra, in the Valley of the Ganges; under the name of Osirus, by the Therapeuts in Egypt; that of Mithra in Persia, and of Prometheus in Greece. He had been adored for ages, according to Herodotus, by various sects called Ascetics, Essenes, and Therapeuts; but it was left to the authors of the New Testament to torture the puerile story of man's expulsion from Paradise into his fall into a state of sin and depravity, and at enmity with



God. They endeavored to disguise the source from which they got the story of their new Christ, by adding Jesus to it, and by still torturing the Old Testament for a pretended prophecy long before his feigned advent.

God, then, to communicate with man, as the priest supposed, must have his cabinet of arch-angels and secretaries, with prophets, ambassadors, redeemers, or intercessors, to intercede between him and man, with subordinate vicegerents in the person of kings and popes, with gradations, also, of subordinate political and religious priests. But these two great classes of government are yet generally united under the same head, joining State and Church, as in China, India, Russia, the Roman States, England, etc., and separated in Japan, Sweden, Holland, the United States, etc. But whether united or separated, the doctrine yet prevails to a most lamentable extent, that man's natural, inherent, and sovereign rights and virtues are all concentrated in a supposed Godology, and must be vouchsafed to poor ass-eared humanity through the thrones of kings and popes. And when rights are granted by kings they are designated by the mild term of *privileges*, which may revert back, as they claim that sovereignty remains in the king. And when virtue is granted, it is designated by the charlatanic name of God's *grace*, which may be lost, and revert back to the pope and to Jesus.

It is shameful that mankind are yet generally so ignorant as not to see that their rights as well as their wants are natural, equal, and inalienable; that there should be even a Protestant King of Prussia, trained to the belief that his person is sacred, and that his right to rule is divine! Indeed, all kings believe rights are divine, and must come from God through their thrones. Even when dethroned amidst a republican people, they still retain their ignorance like some of our ex-slaveholders, and think they have been much abused by being shorn of their tyranny. An ignorant world can now behold a godologically ignorant and superannuated Pope, decreeing the additional dogma of the "immaculate conception," issuing his bulls against the exercise of private opinion, against the progress of republican governments, and now a circular letter, calling on the higher heads of churches in Christendom to meet in one of

those general councils, to conspire against the progress of knowledge and liberty among mankind. And yet we behold Protestant sects of Christendom denouncing this most orthodox form of Godology, while they get their creeds from the same book and worship the same Gods. Such small twedledees make sects in Christian as well as Pagan and Mahometan religions.

But Godology plagiarizes morality's thunder, and takes its credit to itself; but when subtracted from it, there is nothing left but a bigoted and persecuting set of dogmas. Its fanatic devotees make pilgrimages to the tombs of Christ, Mahomet, and the Ganges. They have crusaded and fought in holy wars to the destruction of millions. They have been tortured in inquisitions, massacred each other, and have thrown themselves into the flames. How can any one, then, seeing that man's wants, rights, and virtues are founded in the properties of his organs—that he is good and virtuous in proportion to his better organization, happy temperaments, and correct training, be so stupid as to believe that all these hellish deeds could have been perpetrated, if there had been none of these demoralizing dogmas of Godology? Away with the stupidity that if these had not existed, there would have been something else to make men such monsters! But it most eloquently proves the native goodness of man amid such infernal dogmas, that he has not been a greater devil than he has—that he has been so good with the example of such a vengeance-breathing God as Jehovah, who destroyed through his agents hosts of human beings for the most capricious reasons, and commanded the extermination of whole nations, which, as history relates, have been most terribly imitated by conquerors. Yet as the duration of peace is much longer in the aggregate than warfare, it shows the greater preponderance for good among poor humanity,

The doctrine, then, of vicegerents to give humbug privileges and grace to man, makes him also the giver of the soil. But its gift has ever stopped in the possession of his vicegerent kings, priests, and conquerors. Thus arose the feudal system of God as head landlord, next to the king, then the chiefs, who retained it while the masses became serfs, bound for its use by fealty and knight-service. But since there came into use a

money-medium of exchange, a rent has been substituted for the use of soil and premises. The millions now under this form of slavery are suffering the throes of starvation prices or pauperism. And there is no hope for man until the monopoly of the soil is destroyed,—all restored to an inalienable homestead, giving the power of self-employment, and independent vote by townships in proper person directly for the law.

Thus, there is no salvation for-short of sweeping the nuisance of Godology from the clouds and of political and theological priests from the earth. Thus Godology is the great focus to which all evil centres and radiates. In short, it is treason against humanity, and should be indicted and abated as the great annoyance of the Universe.

THE BIBLE IN INDIA.

Hindoo origin of Hebrew and Christian Revelation. Translated from "La Bible dans Inde." By Louis Jacolliot. Carlton, Publisher, N. Y., 1870.

While the author and "Asiatic Society" are still digging away in the vein of the old literature of the Hindoos in Sanskrit, the above work has been extensively read in France, translated and published in England, and lately here by Carlton. It is now hoped that in time we shall have the Vedas, or holy Scriptures of the Hindoos, published with their parallel legends in opposite columns along with our Jew Pentateuch and New Testament. There is a prospect before long that the Christians and all religionists will be surprised to find that they are all heathens—that their worships have only been modifications of the names, incidents, and rites of the same dogmas and gods.

It seems that the Indies, Thibet, China, and Japan, have been the first most civilized countries, and that Egypt, Persia, Greece, and Rome had them for their antiquity four thousand years or so previously. Becoming the first most populous countries, emigration went westward, combining with or driving before it the less civilized races, as we now drive the Indians before us. These countries differ in race and language more than all the countries of Western Asia and of Europe, for they

contain three of the races of man, while Europe contains only modifications of the Caucasian. And their alphabets and languages are entirely different, while those of Europe resemble more or less in their letters, and have many of the roots of their words in the Sanskrit. And besides, they are now tracing the laws, religions, and literature of India through all these Western nations.

The languages of the Indies, spoken at this time, are more different from each other than those of the Latin family in Europe, while the Sanskrit is as dead and obsolete there as the Greek and Latin here. But the infatuated Christians will still contend that the Vedas are a plagiarism from our Pentateuch and New Testament, while the fact stares them in the face that the Sanskrit had ceased to be spoken long before the supposed birth of Christ. Why, then, would the Sanskrit be selected to plagiarize in, in preference to some of the spoken languages of India, if the priests wished to make converts to their dogmas? Such an old literature as that of India and China must have something like a correct chronology—even without much astronomy. But the dates and inscriptions now exhuming, settle the doubt as to the greater antiquity of the Vedas. And it brings to light the fact that the younger nations of the world, through intercourse, commerce, emigration, war, etc., have been continually copying, with modifications, the institutions, laws, arts, literature, and religions of the elder nations. Jacolliot shows that the Vedas of Menou have been imitated by Menes of Egypt, Moses of Judea, and Minos of Greece; that the Justinian code of Rome is a rehash of many of the laws and precepts of Menou, and governs Europe at this day.

The resemblance, too, of the architecture of Persia, Egypt, and Syria to that of India, in the excavated temples and tombs in rocks, with the crowded figures on their columns, and grotesque statuary, proves their origin. Emigration from India had only to boat down its rivers, continue along its coasts, that of the Indian Ocean, up the Persian Gulf and Euphrates, into Persia, and up the Red Sea to Egypt, and then spread around the east end of the Mediterranean to Western Europe, and then into this Western world, till now meeting the Asiatic emigration on our Pacific coast.

It may be, too, that as Menou inculcated only a Deistic system of one great God, which spread into Thibet with a Grand Lama as his vicegerent, and then into Central Asia, which, combining with the feudal system, which could always raise large armies, might have crusaded into Persia, Syria, and Egypt, and destroyed those cities of such magnificent architecture, whose ruins are still found, in like manner as the Goths and Vandals overran Southern Europe during our dark ages.

But Menou's Deistic system came in time to be perverted by the Brahmin priests into a trinity of Gods, to answer to the creating, preserving, and decaying operations of Nature, as represented respectively by Brahma, Vishnu, and Siva. It is these Brahmin priests that got up those legends of a first man and woman, a flood, etc., and the incarnation of Vishnu through different animals until he came out a man-god, which they named Jezeus Christna. It was they who have enslaved and degraded the Hindoos, by dividing them into several castes, making one an entire outcast from all the rest as Sudra or Pariah; and prescribed the most horrid penances by starving, cutting, self-whipping, laming, drowning, and burning, to gain Paradise.

Thus it is seen how poor man has been damned on earth by the dogma of a God and a priest, which piles up its abuses, cruelties, and crimes, until earth becomes a hell. The erroneous idea of a God furnishes a pretence for two great classes of political and religious priests splitting into kings and popes and pretending to be God's vicegerents, with subordinate gradations of officers. Thus by this dogma of a God they make him usurp the sovereignty, virtue, and all other rights inherent in the people, and slanderers of priests depraved by nature, pretend as charlatans to procure privileges and grace from some unknown region and God above the clouds.

A reference to a few of the parallel legends of the Vedas and Bible, show glaringly how much the latter is a plagiarism from the former. The story of a war in heaven, as told in the Apocalypse and sung by Milton, where Michael and his angels rebelled against God, is found in the Vedas, where Vasouka and his rebel angels are overthrown by Indra into hell. The legend of Adam and Eve in Eden is found in the Vedas, where Adami

and Heva are put by Brahma in the Island of Ceylon, and ordered not to leave it. But Adami disobeyed, contrary to his wife's advice, and left the island. But Heva was promised a Redeemer for not disobeying. But whosoever copied it in the Bible was so ungallant as to put the blame on Eve. The legend of Noah's flood is almost the same in the Vedas, where Brahma chose Vaiwasvata, for his great virtue, to continue the race, and who landed his ark on the top of Himalaya. The legend of Abraham offering his son as a sacrifice, is the same as that of the Hindoo patriarch Adjigarta.

The story of our Jesus is a palpable plagiarism from the Vedas, where the virgin Devanaguy gives birth miraculously to Jezeus Christna. But the tyrant of Madura dreams he will possess his throne, and ordered the slaughter of all the children born the same night, as is said of Herod in our Testament. Christna, after healing by miracle diseases, and preaching reform waked up his old enemy and went to the Ganges to wash out the stains he contracted among mortals, was pierced by an arrow from Agada, whose crime he had unveiled, and who then hung him to the branches of a tree, which suddenly bloomed great red flowers. Amen!

The matter of this book is much condensed, and eloquent. It is a match for "Volney's Ruins." It seems written not only to abate the nuisance of the Bible, but to arouse the present working-man's movement in Europe; to crush out kings, popes, wars, and land monopoly, and to prevent four-fifths of the product of their labor from being extorted to pile up the wealth of worthless non-producers.

SECRET INSTRUCTIONS OF THE JESUIT.

"*Secreta Monita Societatis Jesu—Secret Instructions of the Jesuits.* Printed verbatim from a London copy of 1725. To which is prefixed an historical essay; with an appendix of notes by the Editor of the Protestant, Glasgow, Scotland, Princeton, N. J. Published by J. & T. Simpson, 1831.

This is the whole of the title page. The preface, by the American publisher, says "A number of editions of it have been published in Europe, in English, French, German, and Dutch languages. The present edition is taken from that published in London, by Walthoe, in 1825, and dedicated to Sir Robert Walpole, minister of England, in the reign of George I. and II. It is thought best, after the example of that edition, to print the Latin original, page by page, with the English version, that the learned and the plain reader may be equally suited; and that there may be no room left for doubt whether the translation in any instance be fairly made." It goes on then to say, "On the first appearance of these Secret Instructions before the Protestant public, the Jesuits were greatly offended, and denied their authenticity; and it is not known that they have ever been acknowledged; which is no proof of their falsehood, as the Instructions require that they shall be denied, if ever contradicted."

These Secret Instructions are given in seventeen short chapters, with every paragraph, both English and Latin, numbered. In reading them, a horror creeps over the mind in contemplating the cool rascality with which they are given; how to lie and spy; to watch at the bed-side of dying devotees to get a bequest of their property; how to punish heretics in the inquisition, etc., etc. It is truly a fit product of the infernal old Jew book, with its monster dogmas and extravagancies, that devilizes the conscience of its trained believers. It is the gateway to a real hell on earth. What else could be expected from the blasphemous worship of a fictitious Jehovah, who is represented as creating man, and then devouring him in a flood, from a fit of spleen? And then he is represented as favoring a vagrant tribe of savages, and commanding them to exterminate the so-

called heathen tribes—saving none alive except women, some times for prostitution, and men for slaves. Yes, this God and his agents are profanely made to practice every crime in the penal code of nations, and yet adored as a bright example for the practice of poor savage humanity! What else can we expect from these feloniously pretended revelations, called Bibles, Scriptures, etc.? But these merciless religious wars, inquisitions, etc.? How can the most stupid dolt fail to see the true cause of these Bible-instructed slave-trades; the cause of our slave-holding rebellion undertaken to chain down more strongly the most valuable portion of the working population of the Southern States? Cease to be surprised, then, Oh! ye Protestants, at such instructions as the Pope's Encyclical Letter, and these Secret Instructions of the Jesuits, when you are still worshiping the foul source from which it all comes. Oh! may the time soon come when these infernal, demonizing and felonizing revelations, called Bibles, can be outlawed and made a felony to read them.

We will now quote all the original preface of the "*Secreta Monita*":—

"These private Instructions must be carefully retained and kept by the superiors in their own hands, and by them be communicated only to a few of the Professors; and when it shall be judged for the benefit of the society, divulge some of them to such as are non-Professors; but even these must be done under the strictest ties of secrecy, and not as rules committed to writing by others, but as deduced from experience of him that dictates. And since many of the Professors must necessarily from hence be acquainted with these private advices, the Society has, therefore, from their full establishment, taken care that no one who is in the secret can betake himself to any other Order but that of the *Carthusians*; and this, from the strict retirement in which they live, and the inviolable silence they are obliged to, which the Holy See has been pleased to confirm.

"The greatest care imaginable must be also taken that these Instructions do not fall into the hands of strangers, for fear, out of envy to our Order, they should give them a similar interpretation; but if it (which God forbid!) should happen, let it

be positively denied that these are the principles — such denials be confirmed by those of our members which we are sure know nothing of them; by this means, and by confronting these with our public Instructions, printed or written, our credibility will be established beyond opposition.

“Let the superior also carefully and warily inquire whether discovery has been made of these Instructions by any of our members to strangers; and let none transcribe, or suffer them to be transcribed, either for himself or others, without the consent of the General or Provincial. And if any one be suspected of incapacity to keep such important secrets, acquaint him not with your suspicion, but dismiss him.”

We will now quote some passages from the body of the work. But it is hard to select the richest parts, as it is all so basely immoral and alike. The fifth paragraph of Chap. first, reads: “V. At their first settlement, let our members be cautious of purchasing lands; but if they happen to buy such as are well situated, let this be done in the name of some faithful and trusty friend. And that our poverty may have the more colorable glass of reality, let the purchaser, adjacent to the places wherein our colleges are founded, be assigned by the Provincial to colleges at a distance, by which means it will be impossible that princes and magistrates can ever attain a certain knowledge what the revenues of the Society amount to.” This shows how they grasp the soil and calculate on the power it gives, and the possession of nearly all the land of Italy and other Catholic countries prove it.

The next Instruction recommends the selection of large and opulent cities for their operations, as other robbers, thieves, pickpockets, murderers, and extortioners select, and as exhibited by New York rioters, murderers, and burners. Can anything else be expected from the bright example set by him, who sent several of his followers to forage and take a jackass to ride upon into Jerusalem?

“VI. Let no places be pitched upon by any of our members for founding a college but opulent cities; the end of the Society being the imitation of our blessed Savior, who made his principal residence in the metropolis of *Judea*, and only transiently visited the less remarkable places.”

The next Instruction shows how the scamps calculate that they can extort with more impunity from widows, and other weak, ignorant, and defenseless females, than from men :

“VII. Let the greatest sums be always extorted from widows, by frequent remonstrances of our extreme necessities.”

The next Instruction still shows that the Society is an organized band of religious robbers, and like other pilferers and beggars, seeks to hide their plunder:—

“VIII. In every province, let none but the Principal be fully apprised of the real value of our revenues; and let what is contained in the treasury of *Rome* be always kept as an inviolable secret.”

The last Instruction of Chap. 2, was this:—

“XV. Finally, let all, with such artfulness, gain the ascendant over princes, noblemen, and magistrates of every place, that they may be ready at our beck even to sacrifice their nearest relations and most intimate friends, when we say it is for our interest and advantage.”

NOTICES OF LAND REFORMERS.

THOMAS AINGE DEVYR.

THOMAS AINGE DEVYR was a native of the North of Ireland. Amid the outrages of pulling down the huts of the starving tenantry of Ireland, he was struck with the enormous contrast between the land holder of thousands of acres and the pauperized tenant starving on his quarter-acre potato-patch, and yet driven from it by a heartless landlord. It forced him to see that no just God of Nature would humbug his creatures by giving them all the same equal natural wants and producing powers without giving along with them an equal share of the soil for life for the means of subsistence. He threw himself ardently into a movement to give homes to the people on the soil. He took part in the agitation to put the government into the hands of the people, but the tyrannical government, swayed by the monopolizers of nearly all property, suppressed the movement and Devyr narrowly escaped to New York city. He joined with Evans, who was then urging man's natural right to soil. He issued a paper in aid of the anti-rent movement and against the selling of the public lands to non-residents, but urged the right of the people to occupy them without paying for what was their own by right of their natural wants. He never ceases to deplore the curse of his native land by its landlordry and tenure, and the ignorance of its people that they all have a right to an inalienable homestead in it.

BENJAMIN OFFEN.

BENJAMIN OFFEN, a Freethought lecturer on religions, was born in England in 1772, and died in New York city, May 12, 1848, in the seventy-sixth year of his age, and in the same state of mind and belief in which he had lived and taught. He lived

by the shoemaking business in connection with his sons. He had the advantage of independent thought and of being self-educated, often of more advantage than a college education. On emigrating to New York city, he became lecturer to the "Society of Moral Philanthropists" at Tammany Hall, and continued to be for about twelve years. He was of middle size, well built, with striking and intelligent features, and had a strong voice. He was a good speaker, and always fixed the attention of his auditors by his pointed logic and slashing strokes of wit and ridicule. He was very conscientious in all his dealings with others, and was very sensitive to human cruelty, that extended even to the lower animals. He was the author of a book in which he condensed the specialty of his mind, which he entitled "A Legacy to the Friends of Free Dis- sion, being a review of the principal historical facts and personages of the books known as the Old and New Testament, and with remarks on the morality of Nature." The friends of truth will ever

Bless brave Ben Offen, nature-schooled,
Who tore the thin disguise
From pious quacks, and ridiculed
The old Jew-book of lies.

CHARLES KNOWLTON.

CHARLES KNOWLTON, a physician, was born May 10, 1800, and died Feb. 20, 1850. He worked on a farm until he was 18 years of age; from then up to 21 he was too feeble to labor, and was a patient for a few weeks under Dr. Charles Adams of Keene, N. H., and spent three months at an academy, where he studied English and Latin, grammar and mathematics. He married at 21 and soon after studied medicine under very unpropitious circumstances; first with Dr. Charles Wilder of Templeton, then with Dr. Stephen Batcheller of Royalston, and lastly with Dr. Amos Twitchell of Keene, N. H. In the meantime he attended two courses of medical lectures at Hanover, where he received the degree of M. D., 1824. He was esteemed as among the first physicians of western Mass., and unsurpassed in medical skill. His desire for medical improvement was ardent, and he would scrutinize patiently before he prescribed. He had the

oddity common to genius, but under a blunt manner he had a kind heart. At 29 he published a book entitled "The Elements of Modern Materialism," in which he contended that mind was manifested "by the action of the brain." He also published a popular work on the preservation and treatment of the sexual system, called the "Fruits of Philosophy."

Charles Knowlton bless, who showed that mind
Is motion of the brain ;
Searched for a spirit world to find—
A human soul, in vain.

STEPHEN JAMES WILSON TABOR.

STEPHEN JAMES WILSON TABOR, the subject of this sketch, is the nephew of the author's wife, Anna Tabor, and was born in Bradford, Vt. After studying law he took up the study of medicine under Charles Knowlton, the subject of the previous sketch, whose daughter he married. After the death of his first wife he married a Miss Sherman, by whom he had a son and two daughters. The son, Stephen, is a young man of considerable talent. He practised physic at Shelburne Falls, Mass., and Albany, N. Y. He then emigrated to Iowa, where he filled several offices with great satisfaction. He was appointed, under Lincoln, the fourth Auditor in the Treasury Department, which he has filled with credit for fourteen years. He is much devoted to learning, and has collected a fine library of rare books.

J. K. INGALLS is a native of New York. He came into the advocacy of Land Reform from being a Universalist clergyman. He contributed original views to it. He is a good speaker and writer. He has ever been on hand at all meetings to put in a word for it.

JOHN COMMERFORD was an early advocate with Evans in the propagation of Land Reform as was also Francis Treadwell. They were ever in great advance of their parties. They sometimes failed of election because they were too honest to disguise their views.

JOHN H. KEYSER is another of the unswerving advocates of Land Reform. He has expended much in establishing charitable institutions for alleviating the destitute and sick.

WM. ROWE has ever been ready to contribute to any expense

to carry forward the Land Reform movement. He is a steady attendant at all meetings in urging its importance.

HENRY BEENY has never ceased to urge the Land Reform upon his congressional acquaintances by sending correspondence and petitions against the monopolies of lands, public or private.

FRANK SMITH has been a steady advocate of this greatly needed reform.

WM. WEST is one of the ablest advocates of land reform measures. He is a good speaker and writer. He writes able addresses and resolutions for presentation to public meetings. He served as policeman in New York city for a number of years. He has been much employed in law offices in preparing papers.

R. W. REEBE has been a steady friend to the cause. He contributed a popular song to the movement.

JAMES A. PYNE, an Englishman, labored with us on the rostrum, and was ever ready in distributing tracts and papers, as was also

ANDREW DAY, an intimate acquaintance of Evans, and who never ceases in any usefulness that favors the movement.

WM. HADDOCK, a printer with John Windt, during the movement, published a little volume of Land Reform songs. He became editor of a newspaper in Iowa. He got up a company of volunteers in the late war, and was engaged in the deadly strifes. Like the foregoing, was also an advocate of land reform, as also James McClatchey and Louis A. Hine.

A. E. BOVEY, and his father-in-law, Ransome Smith, were also able advocates. Bovey aided in the first convention and several early legislatures of Wisconsin.

WM. V. BARR was a good speaker, with a pleasant humor. He was in the convention and several legislatures of Kansas.

BENJAMIN PRICE was an ardent worker in the cause with both speech and pen. He took part in the late war with the South, and was killed by a sharp shooter, by rushing ahead of his regiment, on the Wapping Heights in Virginia.

LEMUEL BRONSON has ever been a steady advocate of homes for all.

MRS. EVANS, the widow of G. H. ever cherished his memory.

She had his grave, near Keyport, marked with a suitable stone and inscription.

GERRIT SMITH and HORACE GREELEY were advocates for homes for all, and wrote much in its favor.

G. W. JULIAN is its leading advocate in Congress, and has published his Land Reform speeches.

GEORGE JACOB HOLYOAKE.

[From "The World's Sages, Infidels and Thinkers."]

THIS eminent English Freethinker and Reformer was born in Birmingham in 1817. He descended from a family of old armors in that town, who formerly held property on the River Rea and at Sellyoak, but none of it was possessed in the household in which the subject of this memoir was born. His father only inherited the skill of the forge by which his ancestors had been distinguished, and Mr. G. J. Holyoake is accustomed to say he was born with steel and books in his blood. When still very young, Mr. Holyoake got employment, when his school hours were over, at a tin-plate worker's, he having taken a fancy to making lanterns.

From the age of twelve to twenty-two he worked at the Eagle foundry, Birmingham, where his father held a situation as foreman of whitesmiths for forty years.

Mr. Holyoake's mother, a woman of remarkable piety, sent him to Carr's-lane Sunday-school for several years, and he subsequently became a Sunday-school teacher in a Baptist society which his mother sometimes frequented. He subsequently taught what he knew of mathematics and rhetoric in the new meeting-house Unitarian school, Birmingham, in days when Unitarians mercifully permitted useful information to be taught to working youths on Sundays. At the Mechanic's Institution, Mr. Holyoake was invited by his early friend, Mr. Daniel Baker, and J. S. Murphy, the metaphysical essayist, still of Birmingham, and his class-mate, Dr. Hollick, now of America, to go and hear Robert Owen lecture on one of his visits to that town in 1837, which led to Mr. Holyoake being associated with the coöperators, who had a place of meeting in Allison street, and afterwards in Laurence Street Chapel. On the death of Mr. Wright, which took place suddenly at the Shakspeare

Rooms, Mr. Holyoake, for a time, conducting the classes at the Mechanic's Institution. In 1840 he was appointed one of the Social Missionaries, as the public lecturers on coöperation were called.

It was lecturing to the Chartists in their rooms in Cheltenham "On Home Colonization," in 1841, that led to his imprisonment in Gloucester gaol. A question was put to him as to his theological opinions: his rule was never to introduce them into his lectures and other subjects, and it was because he had not introduced them that the question was put to him. Usually Mr. Holyoake refused to answer such questions, as being irrelevant and impertinent, but at that time a case had occurred in the town which led the public to believe that social advocates were timorous of avowing their opinions. Resolved that this should not be said of him, Mr. Holyoake answered the question directly and explicitly, and was ultimately tried at the Gloucester Assizes for the answer he gave. Mr. Justice Erskine, who tried him, admitted it was an honest answer, and gave him six months' imprisonment as an encouragement to youthful candor. Mr. Holyoake spoke nine hours and fifteen minutes in his own defense.

For some years Mr. Holyoake was stationed as a coöperative lecturer in Worcester, Sheffield, and Glasgow, speaking at other times in most parts of Great Britain. Observing and condemning the confusion which arose, in the early social movements, from theology being mixed up with it, he devised a system of secular principles equally apart from Atheism and Theism, maintaining that wherever a moral end was sought there was a secular as well as a religious part to it.

On the cessation of the "New Moral World," which for twelve years represented the coöperative movement Mr. Holyoake commenced the "Reasoner," in which he continued the advocacy of coöperation during thirty volumes. Being one of those who, in 1842 and 1843, visited Rochdale as a lecturer, he encouraged the recommencement of coöperation in that town, and wrote many years later the history of the famous store which began there in 1844, a history which has been translated into German, Italian, Spanish, Russian, and circulated or reprinted both in India, America, and Australia. Mr. Holyoake

never stipulated or received any advantage from the copyrights of his works, his ideas being to advance the objects they represented. He afterwards edited, with Mr. E. O. Greening, the "Social Economist," which subsequently became the "Agricultural Economist," an important and successful journal still published in London.

At many of the meetings of the Association for Promoting Social Science, Mr. Holyoake has read papers illustrative of co-operative principles and progress. He has edited several of the reports of the annual congresses, contributed to the "Coöperative News," besides publishing numerous small pamphlets, as new methods of coöperative development seemed to require discussion. He published also a "History of Coöperation" in Halifax, dedicated to his late friend Horace Greeley.

Owing to the intrepidity of the eminent writers who conducted the "Leader" Newspaper, Mr. Holyoake was associated with that enterprise from the beginning to the end of it. For several years Mr. Holyoake conducted and organized a publishing house in Fleet Street, from which issued every kind of publication of fair intent and dispassionately written. In this house the committee met which opposed the Conspiracy Bill of Lord Palmerston, and led to the overthrow of that Minister. Mr. Holyoake was secretary of the committee. He was afterwards acting secretary of the British Legation sent out to Garibaldi. The committee of organization met at Mr. Holyoake's house. In those days Mazzini and Professor Newman contributed to the "Reasoner," edited by Mr. Holyoake, in testimony of the unimputative fearlessness which marked the advocacy he conducted.

When no one else could be found to publish the special unstamped newspapers during the final agitation for repealing the taxes on knowledge, Mr. Holyoake undertook to do so, under the direction of Mr. C. D. Collet, the masterly secretary of that movement. The publication of the "War Chronicles," devised during the Crimean war, involved Mr. Holyoake in fines of more than £600,000, which, when called upon in the Court of Exchequer to pay, he was under the necessity of asking the Chancellor of the Exchequer to take it weekly, not having that amount by him. The last warrant issued before the repeal of

the Acts was against Mr. Holyoake. In this matter, as all others in which he was concerned, Mr. Holyoake followed the rule of never putting himself forward to do the thing in hand, but if no one else would do it, and it ought to be done, he did it.

Mr. Holyoake's opinions have several times been quoted in Parliamentary debates. Under the encouragement of the late Mr. J. S. Mill, Mr. Holyoake became a candidate for the Tower Hamlets, in 1854, but ultimately resigned in favor of Mr. Ayrton.

Several public discussions on Liberalism and reform have been held by Mr. Holyoake, in which he uniformly acquitted himself in the most creditable manner.

He has written numerous pamphlets on secularism and general reform. He is a clear, logical writer; he is not afraid to utter his honest sentiments, and always does it in a candid, unobjectionable manner. He can in truth be said to be a leading mind in the Freethought field of the day.

He has been engaged nearly five years in writing the history of coöperation in England. The curious out-of-the-way facts belonging to the pioneer period from 1812 to 1844 are quite unknown to this generation. The first volume is already out and republished in this country; the second will soon follow. It meets with the highest commendation. At the present writing, "The Secular Review," a new weekly journal, is just being started in London, of which Mr. Holyoake is to be editor. It will undoubtedly be conducted with distinguished ability.

Mr. Holyoake has appeared largely before the public as the author of many other works besides those herein mentioned. His "Self-Help by the People" has been widely circulated, and his works on Grammar and Mathematics, have done much to simplify these studies. His character and general attainments are an honor to the Liberal cause. He is esteemed and respected by all save bigots. Therefore and thereby he has been enabled to introduce Atheistical principles, and obtain for them a candid hearing, in quarters which would have been quite inaccessible to propagandists of lesser social weight and inferior literary standing. His amiable disposition and gentlemanly bearing render him popular with all who make his acquaintance and he shows conclusively to the candid observer that a belief in

myths and absurdities are not essential or necessary in making an individual a moral person or a useful member of society.

FREDERICK HOLLICK.

[From "The World's Sages, Infidels, and Thinkers."]'

The subject of this sketch was born in Birmingham, England, December 22, 1818. He was educated at the "Mechanic's Institute" of that city. He became one of the lecturers in the socialistic movement under Robert Owen, both in England and America. When that movement failed he removed to the city of New York, which has since been his home. He subsequently engaged at lecturing on Anatomy, Physiology, and accompanied his lectures with anatomical models and charts, which aided very materially in giving his audience a proper understanding of the subjects treated upon. He was probably the first who traveled over this country with such a splendid anatomical apparatus in connection with lectures delivered. He visited the principal towns and cities of the United States and imparted a vast amount of useful information to the public upon such subjects as they most needed information upon. The writer distinctly remembers hearing some of Prof. Hollick's admirable lectures on Physiology, as far back as 1850, and was much interested with them. The Doctor was a lucid, interesting, and instructive speaker.

Dr. Hollick has published a series of works cognate to the subjects of his lectures, which have met with an extensive sale. Among them are "The Nerves and the Nervous," "The Marriage Guide," "Diseases of Women," "The Matron's Manual of Midwifery," "Diseases of the Generative Organs," etc.

Doctor Hollick is an advanced thinker, and long since discarded the creeds of Christendom and all other creeds that depend upon the existence of a personal God in the form of a man who has a throne somewhere in the sky, from whence his all-seeing eye views not only what takes place on one side of the globe, but on the opposite side as well; not only what is taking place in this comparatively small world, but in the countless millions of other worlds which revolve in infinite space. Such crude ideas, and a belief in such an impossibility have passed entirely from his mind.

AUTOBIOGRAPHICAL SKETCH

OF THE

LIFE OF LEWIS MASQUERIER.

Were I to write the romance of my life it would resemble a novel. But I shall only give a few of its naked facts. I was born in Paris, Bourbon Co., Kentucky. I worked at farming as soon as I could hold a plow. I had a few months' schooling and graduated after reading "John Rodger's Primer," the Catechism, "Baxter's Call to the Unconverted," the hymn book, Bible, etc., the only books in the house, and by learning the printing business in the Paris "Western Citizen" office. I sometimes filled the poet's corner with my verses and neglected to preserve them.

In my boyhood I was fond of roaming on Sundays in the woods, hunting for the most pleasant landscape of cliff, lawn or stream. I was fond of attending the military parades. The spirit-stirring drum would rouse my feelings to ecstasy. I remember the marching of the men to the war of 1812 and that some of my neighbors never returned from the massacre of the river Raison.

My father's name was also Lewis, and was a descendant of one of that Protestant ancestry, who were driven out of France, by the revocation of the edict of Nantz. He was the oldest of five children, and after receiving a classical education in London, England, he emigrated with his brother Edward, who was engaged in the shipping business, to Batavia, Java, where he taught in a college for several years in Calcutta, Hindoostan. He returned to England during the French revolution. Being a liberal and republican in sentiment, he went to aid the Haytien republic, but in the massacre of St. Domingo the order was an

indiscriminate slaughter of every one who had a white face. He was concealed for several days by a colored woman, when he escaped on board one of Girard's ships, and arrived at Philadelphia. He sought the acquaintance of the elder Duane, editor of a paper called the "Aurora," and wrote for it, as he was a good writer. He next journeyed to Kentucky, then quite a wilderness, except in the region between the Kentucky and Licking rivers. He taught school in Georgetown, Lexington and Paris. A number of the most celebrated men in Kentucky in those early times, such as Richard M. Johnson, Robt. Trimble, Jesse Bledsoe, and others were his pupils. My father loved my mother at sight, such was her beauty. He died in the year 1835, leaving three children. My mother's name was Sarah Hicklin, and one of a family of nine children. Her father's name was Thomas, who was the captain of a company during the whole war of Independence, and was at the surrender of Cornwallis. He was twice wounded, and yet he refused to receive a government pension. My mother received but little education, though she possessed a strong mind and was pungent and satirical in her remarks. My sister Mary Barbot, married, and had a large family, who still survives with most all her children. My brother Alfred became a physician in Cooper Co., Mo., where he married a daughter of Jourdan O'Bryan, a talented politician, who died leaving no children and leaving me the last of the name. My father's brother, John James, learned the art of painting, under his uncle, Paul Barbot. He possessed great genius in his art, and confined himself principally to portrait painting, in which he was patronized by "the high and fashionable." In 1800 he visited Paris, France, and through the favor of Bonaparte's wife Josephine, he was admitted into the inclosure where Bonaparte reviewed his consular guards. He sketched Napoleon on horseback, in his favorite camp cloak, which was so characteristic of him, that painters afterwards painted him in the same cloak, who before had represented him in toggery garments, which did not become him. He employed the whole next year, in painting a large picture of this review. He exhibited it to the public and realized about five thousand pounds thereby.

My uncle married the widow of Prof. John Eden Scott, of

Aberdeen College, Scotland. She was a very intelligent and accomplished lady, and their house in Brighton was much visited by distinguished and literary persons, among whom was the celebrated comedian, Matthews. My aunt, Mary Masquerier, was well educated and taught private classes, and accumulated property. She died in 1825, leaving us three children in America about twelve hundred dollars each, and Uncle Edward's three children in the East Indies about the same. She was in Paris during the revolution, and was detained as a prisoner in France with her mother, under Bonaparte. One of my mother's brothers was called Absalom; when quite a boy, while keeping camp for a company of buffalo hunters, he was stolen away by the Shawnee Indians, and carried away to their abode in the river Raison country, where he grew up as a playmate with the celebrated chief Tecumseh.

The history of the time mentions that at the disastrous defeat of General St. Clair, the "Hicklin boy" endeavored to give notice to our army to keep out of the way, but was too closely watched by the Indians. After growing up he visited his parents in Kentucky, but had such "Indianfied" manners that he was laughed at by his brothers and sisters, which so disgusted him that he returned to his Indian life. He joined Wilkinson's army against hostile Indians in the Tippencanoe country, but upon being insulted by an officer, he struck him down, when on seeing himself about to be arrested, he plunged into the Wabash river and swam to the opposite shore, amidst a shower of bullets, and escaped unhurt.

When the war of 1812 came between the combined British and Indians against us, he declined to join them, and emigrated with a friendly band of Indians to Southern Missouri. He there became a hunter, and trapped in the Ozark and Rocky Mountains, coming in once a year to New Madrid on the Mississippi, to sell his skins and furs. He accounted for the earthquake there in 1811, by jesting that it was caused by "Satan's pulling God's beard, which made him stamp with anger and shake the earth."

I have inherited a strong literary taste and ambition to excel in something. I contracted an exaggerated conception of oratory, and yet possessed such a diffidence that I never prac-

ticed it enough. I studied law, was examined and licensed by the celebrated Judges Bledso and Brown. I then settled in Quincy, Ill., and practiced law, but had such poor taste for it that I gave myself up to miscellaneous studies. I bought land and lots to such an amount that the rise on them by the settlement of the country was my principal means of support.

In 1830 I conceived the idea that there were eleven vowels and twenty-two consonants in the human voice. In 1834 I published it in a pamphlet in St. Louis, Mo. The following year I emigrated to New York city to obtain facilities for the propagation of my phonetic system. I got a font of letters cast to represent it, and published a specimen number of a small dictionary, and prefaced it with my alphabet and a treatise giving orthography a scientific form, with a specimen of my phonetic spelling, and the old orthography, in split pages opposite each other. It should be a shame to philologists, that they have been copying Quintillian's notions for over two thousand years, that the vowels are the long and short sounds of each other, and that some of the consonants are semi-vowels; while they are all mutes by themselves, and only modify the vowel into rhymes or species.

It is despicable to see how the press teems with works upon language, and vainly suggesting improvements to the alphabet, without perceiving the real nature, number, and distinction between vowels and consonants. Spelling language according to the sound of letters, and marking the accented syllables, would enable nations to read each other's languages, leaving only the meaning of words to be learned, and facilitate their union into a universal language.

In the winter of 1835-36 I delivered lectures on social subjects and my phonetic system in Tammany Hall, then went on to Boston, and gave a similar course in Mr. Kneeland's hall. I went then to Bradford, Vt., where I became acquainted with and married Miss Annie Tabor. She became religious in early life and joined the church, but finding that God did not answer her most earnest prayers to save the life of her beloved brother, she became doubtful that any one's prayers had any influence with God. She had a great taste for reading, and read many skeptical works; her memory was very retentive, and she wrote

with great ease and talent. She had quite a power of imitation, and was much pleased with the humor of "Widow Bedot's Papers." She was fond of reciting the papers before her friends and sometimes at school exhibitions, and debating societies. She wrote quite a number of humorous poems several of which were published. She was very industrious and economical. She was quite a sister of charity, and having no children of our own she gave much attention to her sick and distressed neighbors. She was very social, democratic, and courteous in her manner towards all, no matter what their condition. She had an original tact for adapting herself to any business. She died in her seventy-ninth year, but belonged to those who never grow old. She was born February 11, 1795, and died September 14, 1873. Her remains are interred in Cypress Hills Cemetery, where I have erected a granite monument to our names and memories.

JOHN A. LANT.

AN OUTRAGEOUS VIOLATION OF THE LIBERTY OF THE PRESS BY HIS
IMPRISONMENT AND FINE.

After the pious imprisonment of Abner Kneeland for saying he could not believe in the orthodox God of the Christians in this country, and after the imprisonment of George Jacob Holyoake by the English Church in England for saying that the people were too poor to support a church, all Freethought men had hoped that such pious persecutions had ceased forever during this century. But the indictment and imprisonment of John A. Lant shows that the demon of religious hatred and vengeance still rankles in the Christian's heart. For merely criticising the Beecher-Tilton adultery case in common with the rest of the press, and for publishing in his little paper a medical term used in medical works, he has been thus outraged in his liberty of speech and immured in prison at hard labor, leaving a helpless wife and three small children with no means of support but the charity of friends. The informer, the persecutor, judge and jury have all united in this cowardly and mean proceeding. They charge him with blasphemy, when if there were any such a crime as blasphemy, it must be committed by the Christians themselves for calling one of the persons in their trinity by the vulgar and slang term, of Holy Ghost, and in representing the sublime Power and Intelligence of the Universe as being gibbeted on two cross-beams of wood.

Here, then, right among us, an outrage has been committed such as took place throughout the reign of Christendom, of burying in prison the innocent reformer by those who are really the true felons that ought to have been punished. One portion of the New York press joined in the cry of "wolf," while the other was either ignorant or heedless at the time of this outrage, which is enough to make the earth quake with indignation and spit volcanic fire. It must have been a toadying rump majority in Congress that amended the post-office law and appointed a fanatical Hudibras to execute it.

George J. Holyoake's "History of Co-operation."

This is a work giving much needed information to reformers. Mr. Holyoake himself was an actor in many of the events he relates and one of the few pioneers left of the first period of reform mentioned in the above-named work. He first pictures the state of public sentiment and prejudices of the aristocracy of wealth and power by their superlatively mean impudence with which they treated the poor whom they had robbed, how that not a century ago a landless worker, not finding employment in country or city would be arrested under a vagrant law and marked with a V on the forehead and if he remained unemployed would next be marked with an S in the cheek, and could be sold by the officers as a slave. This is but a specimen of the treatment of serfs and servants during the feudal ages, when their lords labelled them with collars to distinguish them from each other. But as the Lutheran, American, and French revolutions, with the writings of reformers have raised the intelligence of all classes, there is a slight increase of respect for the laboring masses. But the enormous increase of wealth by the few through many additional instruments of monopoly, has increased the pauperism and suffering of the producers of all wealth. Alms-houses are crowded with the poor while their support is shifted from the rich to those on the verge of pauperism. At length, as population increases, governments, not finding sources of taxation to support its enormous expenditures, refuse to receive the destitute in their poor-house prisons, and great numbers become outcasts and wander about in gangs to extort contributions from villagers already on the verge of pauperism, while governments connive at it, as in China.

Mr. Holyoake's history of the attempts at coöperation em-

braces a period when the war with France and America had left an immense debt with an increased taxation falling upon labor at the time when it was a glut. This provoked a fermentation in the minds of reformers and people as to what was to be done to relieve their sufferings. But no reformer through all past ages had developed the thorough principles of perfect rights. No one had proclaimed that, if men in their infancy had heeded the fact that their rights were founded upon their equal, perpetual and individual natural wants for the necessity of the exercise and enjoyment of the properties of the organs of their bodies and for a share of the soil with its appurtenant elements in the form of homestead, for the means of subsistence and existence, this hell on earth through all ages might have been avoided. But, instead of applying the principles of equality, perpetuity and individuality to the rights of life, self-employment, self-government, and homestead, the very opposite evil principles of inequality, alienation, and monopoly, were applied to them. The result of which, is, that through all ages, all the institutions of society and government, have been founded upon different phases or forms of the same evil principles of land monopoly and tenure, chattel and hireling slavery, profit-mongery and office-holding governments. Thus the monopoly of soil in the feudal ages extorted a tribute in the form of fealty and knight-service for its use and then when it changed to the form of our present tenure system of paying a money rent for its use, the landless with no power of self-employment but the uncertainty of hireage, become helpless paupers.

Thus the monopoly of the power of self-government by office-holding, took the form of a hierarchy, then directed into state a graduated scale of subordinates, and now it is beginning to change to another phase of alienated sovereignty, in the so-called delegated and representative republic. Thus all the institutions of society and government have been founded upon the erroneous laws of alienation and monopoly; so that all the revolutions of all ages have only been a change from one phase to another of the same evil principles. All mankind therefore have only been passing through an era of inequality and monopoly, and have been ignorantly fancying that at every phase or change of their institutions they were reaching liberty.

It should humiliate the vanity of those who are supposed to be the greatest reformers, could they see how small an advance they have made. Even the great Thomas Paine who wrote so clearly the absurdity of hereditary government, died without knowing that the elective republic which he aided to establish, was still only another phase of alienated sovereignty. He never reached the thorough principle that all forms of office-holding government are erroneous. That man can not exercise, enjoy and represent each others wants and rights. But when Paine laid down the doctrine of man's right to property in his *Agrarian Justice*, he still erred as greatly. He contended that the earth was the common property of the whole human race and that whoever claimed a portion of it by occupying and improving it with his labor should pay a *ground rent* to government towards indemnifying and supporting those who are landless. And it seems that Babeuf, Fourier, St. Simon, Comte, Cabet, Blanc, Owen, Spencer, and Proudhon have all taken their ideas of communism, more or less from Paine. They have all written more or less voluminous works with only modifications of communism, that there should be no "mine and thine, praise and blame; that all property is robbery, etc." But they have aroused discussion in spite of their mythical phrases and have been in the moral world a transition from the era of inequality to that of equality like the conglomerate formation in the physical.

It is humiliating to see that throughout all the known ages of mankind, that all revolutions and writings have only advanced nations from one phase to another of the evil principles of monopoly, alienation and partyism: instead of advancing to the principles that constitute a perfect right; and which are those of equality, perpetuity and individuality. The consequence has been, that each writer, more or less, has fastened his mind upon some narrow proposition expressed in mythic phrase. Thus Fourier piles up volumes upon "passional harmonies," and a scheme of organized capital aiming at giving labor a better share of profits. Then Comte flounders through volumes of a positive philosophy without telling what must be positively done. Cabet and Blanc come forward with schemes founded on communism. Then we have Owen, who fastens

upon the impracticable dogmas that there should be no praise and blame—mine and thine; and that all should belong to all in general, and none in particular—no private property, etc., These dogmas kept him from seeing that as all, from the necessity of their equal, perpetual, and separate and natural wants, must be entitled also to an equal, perpetual and individual homestead, never to be alienated, only exchanged sometimes. With the dogma that admitted of “my rights or thy rights,” his mind was still partly within the ring of the present institutions of society and government. For when he was holding what he called his world’s convention in New York city, when we were agitating land reform, he was asked by Evans how he expected to get the land whereon to establish his communities, replied, that as the land had always been bought and sold, he expected to buy it. Here we perceived that there was an entire absence from his mind that man had a natural right to a share of the soil, and that there must be sliding measures to aid all to get an inalienable share of it, without the violence of an agrarian division of it.

After Owen, Bronterre O’Brien proposed a better system, which individualized ownership, and which he called nationalizing the lands, giving each a separate home; but by retaining the pernicious principle of paying tribute in the form of rent to keep up an office-holding government, it made a huge landlord of it—sure to run to abuse.

Still we have Spencer, Proudhon and others, with their still modified communisms, piled up in mystic verbiage. It is nothing more than what is to be expected, that a reformer setting out with erroneous dogmas, is sure to be voluminous and mythical. Paine, while he wrote to change the hereditary into an elective form of government, wrote correctly; but not hitting upon the true foundation of right and titles, failed, and has only propagated a dogma. But still he wrote and changed the phase of monarchy to that of a republicanism.

We have now glanced at the transition reformers, who, since Paine’s time, Holyoake describes as having written up a conglomerate mass of truth and error, but which is preparing to the formation of the tertiary era of civilization in the moral world analogous to that of the physical. This new era will be

created by equal, inalienable and individual homesteads and sovereignty for every human being during life, through the means of township communal organizations throughout every nation.

Mr. Holyoake has brought his history of our struggles for reform in both worlds up to 1844, when George H. Evans commenced the agitation of land reform in New York. As this was the turning point—the change from the entire alienation and monopoly of all rights and property during the known history of man, it is the most important era of the moral world. As all its institutions are wholly founded upon laws of alienation and monopoly, all the revolutions among mankind have only been a change from one phase to another of the same evil principle like a physical disease. These phases at length reach their acmes, as in India, where the soldier class in league with the reigning power suppresses party spirit and keeps up the stability of the government, whether bad or worse. In China and Japan party spirit is destroyed by the Mandarin government putting in office in a home and a living adequate to keep down any attempt at reform every man of talent and of learning. The Mahometan government keeps down all party spirit and reform by its army in its control that quells insurrection and forces the richer citizens to contribute to its support.

The governments of Europe are fast reaching this phase of tyranny. They keep conscripted standing armies to suppress the down-trodden people, as exhibited by the late Franco-German war. English government, to some extent, imitates China as well as India. It practices putting into office and pensioning all reformatory spirits. Sam Johnson, who wrote Pitt's eloquent speech in defense of the American colonies, was pensioned, and he wrote "Taxation no Tyranny." Burke, at first with views congenial with those of Paine, was pensioned, and he wrote "Reflections on the French Revolutions," in sympathy with aristocracy. O'Connell, for Catholic emancipation, hypocritically agitated a separation of the Union. Bradlaugh and Marx see no further than an elected aristocracy, as in the United States, and would stop at becoming Cromwells. The Church of England would gladly buy off Holyoake, after imprisoning him for a year for saying that the hard-working people of England were

too poor to support such a costly worship of God as by the English Church. Thus throughout all monarchies of State and Church combined, they either punish or put into living tombs dangerous reformers. But our federal and state governments, not having the offices long enough, are not sufficiently concentrated to become powerful in holding the reins, to take up opponents and feed them into quietude. Hence it is a constant contest between parties for the plunder. The officers of our governments are now seeing that if they are only in for life that they could feed with offices or pensions able and ambitious aspirants and quell party spirits as the Old World's governments do.

There, then, can never be a thorough remedy for this curse of office-holding government than that of organizing all nations into townships of self-governed democracies, where the people in proper person can meet in a central hall and vote direct for law with the aid of secretaries only and referees to decide disputes. With every human being in the individual ownership of an inalienable homestead subject to no liability to become alienated by any debt, sale, tax, mortgage, etc., but only exchanged for each other in great necessity, all will have the power of self-employment and self-government and reach something like Paradise on earth. Mankind must learn what a curse the institution of an officer, as well as a landlord is—that the right of sovereignty or the power of government can no more be exercised or enjoyed by delegation, proxy, or representation, than eating, sleeping, or reproduction can be, or than the ownership of the homestead.

Mr. Holyoake, by showing up the narrowness of all our little schemes of reform in little communities, has directed the proper course of reform, which will, by the comprehension and establishment of all the rights of man upon the principles of their equality, inalienation, or perpetuity and individuality.

HYMNS FOR RECONSTRUCTION OF SOCIETY AND PROPERTY.

HYMN, I.

RALLY FOR THE THOROUGH PRINCIPLES OF RIGHTS AND HOMESTEAD.

[Tune: *Battle Cry of Freedom.*]

1.

From the organs of the bodies flow every want and right
Belonging to each human being.
As those organs are dependent on soil, on air, on light,
All natural rights on both are founded.

CHORUS: The homestead gives freedom, through self-
employment;
Stop all land-grabbing, strike for a home,
All must have a share in homesteads, for it
secures their rights,
Private, inalienable homestead.

2.

Then see here the true foundation of three great personal
rights,
The two of Homesteads and Products,
For man has an outside body, which so encases him,
That it cannot be alienated.

CHORUS: The homestead, etc.

3.

But as natural wants are equal, as all need equal food,
Rights, too, in quantity are equal;
Both are founded on the property, or size or magnitude,
Securing rights from usurpation.

CHORUS: The homestead, etc.

4.

But as natural wants continue, endure as long as life,
Rights must be equally enduring ;
Both are founded on this law of inalienableness,
And guards all rights from alienation.

CHORUS: The homestead, etc.

5.

But as natural wants are felt by each person separate,
Rights must be held in private person,
Both are founded on the law that keeps beings isolate,
And keeps from all confused commixture.

CHORUS: The homestead, etc.

6.

Then inalienable homesteads must never alienate,
Must all be guaranteed forever,
From all debt, sale, tax, or mortgage else they who wealth
create.

Will sink to landless tenant hirelings.

CHORUS: The homestead, etc.

7.

Yet the right of self-employment, of manhood, life, and choice,
Can only be secured by homestead ;
All these personal rights will vanish, without a share of soil,
Without inalienable homestead.

CHORUS: The homestead, etc.

*HYMN II.***REMEDY FOR ALIENATED HOMESTEAD AND SOVEREIGNTY.**

[*Tune: Battle Cry of Freedom.*]

1.

We would teach the landless tenant, for landlords cease to toil.
To claim his birth-right share of homestead ;
We declare man's right of living must be sustained from soil,
And prove that life depends on homestead.

CHORUS: Man's rights are all inborn, with all his natural wants,
 Come from no godling nor from a king;
 For the gods become the models, as "King
 of kings" above,
 And curse the world with king and priest-craft.

2.

We will show the toil-worn hirelings, as well as chattel slaves,
 That they are only freed by homesteads;
 That to keep from being rent-racked to shun the pauper's
 graves,

Their rights must be secured by homesteads.

CHORUS: Man's rights, etc.

3.

For were voting without homesteads, both men and women die,
 Always, when comes a glut of labor;
 Yes the voting tenant hireling must on the soil rely
 To be unbiassed in his voting.

CHORUS: Man's rights, etc.

4.

But inalienable homesteads must never be estranged,
 But guarded from all alienation;
 From all debt, sale, tax, or mortgage; but yet may be exchanged,
 And swap them only for each other.

CHORUS: Man's rights, etc.

5.

All should judge and vote in person, directly for the laws—
 And never should rule by proxy;
 For man's sovereignty, as in homestead, must be self-used
 because

None can consent nor use by proxy.

CHORUS: Man's rights, etc.

6

We would have each man and woman vote for no delegate,
 But vote directly for the measure.

Each in person meet by townships to rule and legislate,
To rule through officers is wrongful.

CHORUS: Man's rights, etc.

7.

All must organize in townships to farm and fabricate,
And barter in central marts their products;
Must in person meet in town halls, vote law throughout the
state,

And form a soil self-ruling people.

CHORUS: Man's rights, etc.

HYMN III.

HOMESTEAD OWNERSHIP IN TOWNSHIP DEMOCRACIES.

[Tune: *Battle Cry of Freedom.*]

1.

Never live as rent-racked tenants, get homes on farming soil,
And shun the pauperizing city
Where monopolizing landlords, its cost lay on your toil,
And live by plundering honest labor.

CHORUS: A man has no country who owns not a home;
Tenant slave hirelings, till your own farms.
With soil-giving self-employment, you truly
own yourselves
And crush out tenury and landlordry.

2.

Stop erecting New York cities, and build the rural one,
By merely owning farming homesteads;
Stop the swindling grain forestallers—extorting hucksters shun,
With tilled inalienable homesteads.

CHORUS: A man has, etc.

3.

Men and women backed with homesteads, could give a free-
will vote,
And be no more the bosses hirelings;

Demagogues no more could gull you, who but on riches doat,
And make laws only for rich classes. .

CHORUS: A man has, etc.

4.

All must vote in proper person before they can be free,
Direct for law in township meetings;
As self-ruling landed-owners preserve true liberty,
Reforming every institution.

CHORUS: A man has, etc.

5.

Then secure homes of ten acres, and till your park-like farms,
And grow your fruits and vegetables.
Oh! make earth a rural city of dwellings, shops and barns,
That gleam mid orchards, fields and gardens.

CHORUS: A man has, etc.

6.

Where you, too, can raise your children in virtue and in health,
And breathe the scented breeze of meadows;
Cease, then, toiling city tenants, to pile up Nabob's wealth,
Who grab most all your labor's product.

CHORUS: A man has, etc.

HYMN IV.

TRANSITION FROM PRESENT SOCIETY.

[*Tune: Battle Cry of Freedom.*]

1.

Let the present smaller holders of soil throughout the land
Hold on until the larger holders
Sell out homesteads to the landless, who can the means com-
mand,
'Till they outnumber in each township.

CHORUS: Then let this major number organize their
towns,

Enact a constitution by signing names;

And make homesteads all enduring with all
the other rights,
A great free-soil, self-ruling people.

2.

Let the country all be laid out in forty-acre tracts,
Less surrounding streets and highways,
All running due North and South, but may be quartered down,
To give ten acres for a homestead.

CHORUS: Then let, etc.

3.

Let each forty or ten acres be graded with descent,
To throw all waters to their centers;
Irrigate their farms and gardens, creating providence,
For rainless skies can bring no famine.

CHORUS: Then let, etc.

4.

Then the overcrowded cities would into ruins drop,
And curse no more productive labor;
Then each family with homestead, dwelling, barn and shop,
Should make all lands a rural city.

CHORUS: Then let, etc.

HYMN V.

FOR THE RECONSTRUCTION OF MORALITY AND HUMAN-
ITY. RELIGION A DELUSION AND CURSE.

[Tune: *Battle Cry of Freedom.*]

1.

We are rousing for free speaking, to censure or applaud,
And claim the skeptic's right to reason.
We must disbelieve all dogmas, the spawn of priest and god,
That curse mankind with crime and folly.

CHORUS: Free speech, man's redeemer, arouse skeptics,
rouse;
Blot out all bibles.—dare speak the truth;

We are humanizing Christians, we wean them
from their gods,
And give them better sense and morals.

2.

We Freethinkers should be honored and pensioned by the church,
For having stopped it's cruel warfare;
Having snatched the Christian's fagot, from his fanatic clutch,
And stopped the burning of each other.

CHORUS: Free speech, etc.

3.

They now catch religion easy, old Sate creeps out in haste,
And never tears their sinful bodies,
While the ghost creeps in more easy, to nestle in his place,
But never purifies their nature.

CHORUS: Free speech, etc.

4.

Oh a God is but a phantom, that never can be known,
That never interferes with Nature,
That operates by law and order, as by all science shown,
Transforming, never making matter.

CHORUS: Free speech, etc.

HYMN VI.

NO SPIRITUAL WORLD.

[Tune: *Battle Cry of Freedom.*]

1.

Oh! in vain has priestcraft striven to sever mind from brain,
And strove to build a world with spirits.
Mind, no more than life or motion, can ever live again,
But dies forever with its organs.

CHORUS: There is no world of spirits, nor creating gods,
Nothing but matter and properties,
There is one primordial substance, that modifies itself;
Transmuting into many worldoms.

2.

There is then no world of spirits, no supernatural rights,
 With which poor humans hatch delusions;
 Destroying bliss and mental freedom, destructive to their rights,
 And cursed by state and pious priesthoods.

CHORUS: There is, etc.

HYMN VII.

CURSE OF THE JEWISH AND CHRISTIAN RELIGIONS.

[Tune: *Battle Cry of Freedom.*]

1.

Yes, religion blights true morals, it's thunder meanly steals,
 Claiming its merit, deeds and glory;
 Yes, religion makes none happy, but nature's bliss conceals,
 Dampening man's natural thoughts and feelings.

CHORUS: But Nature gives virtue, while bibles give vice;
 Spurn Jew Jehovah, read Thomas Paine;
 With the crucifix and crescent, see how fanatic
 priests
 Have drenched the earth with blood of mar-
 tyrs.

2.

Then denounce the Christian's Jew book, an outrage on all
 truth;

Come strike for virtuous natural knowledge;
 Cease the worship of Jehovah, so destitute of ruth,
 Who ordered the Jews to slaughter nations.

CHORUS: But Nature, etc.

3.

O, such bloody deeds belittle New Orleans massacres,
 Who made his chosen people demons;
 Yes, the Christians, like all others, are heathen worshipers,
 Adoring pagan gods remodeled.

CHORUS: But Nature, etc.

4.

Yes, the crosier, cross, and crescent, the banners of the priests
 Who herd their converts into churches;

There they feed on Gospel fodder, while they are being fleeced,
And yield their consciences and fleeces.

CHORUS: But Nature, etc.

HYMN VIII.

BOTH VIRTUE AND VICE ARE ACQUIRED.

[Tune: *Battle Cry of Freedom.*]

1

Priests declare mankind are hell-bent, as being born depraved;
Are Satan's convicts till Christ-pardoned.
But it is a stupid slander, that they are lost or saved,
Can be whitewashed with blood of Jesus.

CHORUS: Men's thoughts and emotions, acquired by the
brain,

Never inherent, never God's gift.
There can be no washing power of blood upon
man's vice;
Good works alone is his Redeemer.

2.

Men's virtues and their vices, engendered by degrees,
And grow by habits oft repeated;
If well organized and balanced in all their faculties,
Right practice will ever give them virtue.

CHORUS: Men's thoughts, etc.

HYMN IX.

THE CRIMES OF PRIESTS AND GODS.

[Tune: *Battle Cry of Freedom*]

1.

See how priestcraft has engendered with theologic minds
Triunes of gods in every nation;
Named creators, saviors, demons, that only curse mankind,
And sit enthroned on trashy bibles.

CHORUS: Burn up all sorts of bibles, their dupes have
burnt man;
Scorn Jew-Jehovah Christ and the ghost;
They inflamed a cruel priesthood with crucifix
and state,
And burned with horror, zealous martyrs.

2.

Oh see how this sham Jehovah, the special Jewish god,
Did choose a special Jewish rabble;
Who lead them to ravage neighbors, declaring them outlawed,
To slaughter Canaanites as heathens.

CHORUS: Burn up, etc.

3.

As their gods command, priests not only butchered Israelites,
Like fiends exterminated nations;
But killed women, men, and children, the tribe of Midianites,
Made earth a battle-field and grave-yard.

CHORUS: Burn up, etc.

4.

This example since is followed with Christian ravages,
With ruth crusades and inquisitions;
With racks, gibbets, prison tortures, with crimes and wretched-
ness,
They cursed the earth with Christian demons.

CHORUS: Burn up, etc.

5.

But the dawning light of science has pierced the Christian's
brain,
And tamed his pious orthodoxy;
His hard-hearted, pious conscience is now more humanized
And changed for one more conscientious.

CHORUS: Burn up, etc.

HYMN X.

NOTHING LIKE TRUTH.

[Tune: *Home Sweet Home.*]

1.

While mankind in religion's dread maelstrom are whirled,
 There is nothing like Truth in this priest-slandered world;
 Truth gives Nature's refined—not a Holy Ghost grace,
 That but stifles the conscience and saddens the face.

CHORUS: Truth, Truth, Savior Truth!

There is nothing like Truth in this priest-
 slandered world.

2.

Oh! behold the deluded adorers of God,
 Driven mad with Hell-fears—by his threats overawed:
 So hard ridden by priests and their jockies, the elves,
 Then confined in mad-houses and hanging themselves.

CHORUS: Truth, Truth, etc.

3.

Oh! that all could beware of delusions so fell,
 And examine those dogmas of Heaven and Hell;
 They would find them but maggots by priestcraft fly-blown,
 Where pure Nature and man were but too little known.

CHORUS: Truth, Truth, etc.

4.

Oh Religion saves none, for it damns every race,
 It is Virtue's stained counterfeit, dubbed holy grace;
 It has barbarized man with its bloodshed and fraud,
 By the practice of mandates ascribed to a God.

CHORUS: Truth, Truth, etc.

5.

The foul fib of bloodshedding has drawn from the veins
 Streams of blood from fool martyrs, death-tortured with pains;
 Oh! yes, millions of humans have been sacrificed
 To atone for the crime-breeding dogmas of Christ.

CHORUS: Truth, Truth, etc.

6.

Oh! then give me this life, with true freedom and love,
 The sky-domed, sunlit earth—we know nothing above:
 How the mind without body can live and aspire—
 Can be blessed as an angel, or damned in hell-fire.

CHORUS: Truth, Truth, etc.

HYMN XI.

ANNIVERSARY HYMN.

[Tune: *Star Spangled Banner*.]

Written for the ninety-ninth anniversary of the birthday of the philanthropist, Thomas Paine, in New York, on the 29th of January, 1836.

1.

Come ye friends to all truth and of freedom arise,
 Let us honor the man on whom Christians heap curses;
 Who has proven the Bible a Jew book of lies;
 Who inspired our fathers to conquer reverses.
 Should we not then commend
 Such a hero and friend.
 Who so ably their perilous cause did defend?
 Then his deeds never should by mankind be forgot
 While the heart throbs emotion and rouses a thought.

2.

When the fleets of their foes on the seas did arise;
 When their armies upon our shores were seen pouring;
 When the burning town's smoke was ascending the skies,
 And their cannons within our harbors were roaring,
 He did fearlessly write,
 And the soldiers incite,
 And was truly the man who inspired the fight.
 Then his deeds never should by mankind be forgot.
 While the heart throbs emotion and rouses a thought.

3.

As a light-giving sun to the great moral world,

He has tutored and humanized states and religions;
 Now kings from their thrones by the people are hurled,
 And priests are shamed out of their fell inquisitions.
 For his writings have shown
 None has right to a throne
 That only belong to the people alone.
 Then, his deeds never should by mankind be forgot,
 While the heart throbs emotion and rouses a thought.

4.

All pious fanatics, his fame try to stain,
 Though they are preserved from each others persecution
 By his doctrines, which human opinions unchain,
 And show the true cause of all wrong and pollution.
 Like thawed vipers, they bite,
 At a file, and thus fight
 Their true friend who contended for every man's right.
 Then his deeds never will by mankind be forgot
 While the heart throbs emotion and rouses a thought.

 HYMN XII.

EULOGY ON THOMAS PAINE.

[Tune: *Bruces' Address.*]

1.

Let us friends, commemorate
 One whom all should venerate
 One, who was most truly great.
 Patriot Thomas Paine.
 Paine who wrote in Man's defense
 "Rights of Man" and "Common Sense,"
 Let not pious virulence
 Stain his brightening fame.

2.

Paine did kingly rule deride,
 "Mad King George's" threats defied;
 Though the tories joined his side
 He did not despair.

When the red-coat soldiers swarmed
 On shore and with cannon stormed
 Towns, and massacres performed,
 He roused more to arms.

3.

When the Indian's war-hoop cry
 Frightened wives with babes to fly,
 He urged more to fight or die,
 Slay or else be slain.
 When they were almost subdued
 Starved and losing fortitude,
 He procured them clothes and food,
 Troops and arms from France.

4.

Strengthened in the battle field,
 Cornwallis soon was forced to yield
 While our Eagle armed with shield
 Soared from British sway.
 Paine thus saved from tyrants rage
 Subjects who had grown of age,
 Who eloped from parentage
 To wed liberty.

5.

With our Independence won,
 Paine did not repose upon
 Laurels as did Washington.
 With all Europe chained.
 But with philanthropic ken
 Bearded with his logic pen
 Th' British lion in his den,
 Struck at king's and gods.

6.

Like Prometheus, loving all,
 Strove to break all people's thrall;
 Risked life hindering France's fall,
 By conspiring kings.
 Paine was truly good and wise—

Taught men how to live and rise
 In the earth instead of skies,
 Make it paradise.

7.

In his "Age of Reason," Paine
 Proves superstition blights the brain—
 Is human Nature's bloody stain,
 That must be scrubbed out;
 That has through benighted years,
 Martyrs bathed in blood and tears,
 Christians caused with horrid fears
 Of the flames of hell.

8.

Paine did stupid priests out-write,
 Foul religion's growth doth blight,
 Made it sit, on Christians, light—
 Humanized their hearts.
 When all can Truth penetrate,
 Priestly ignorance they will hate,
 Freethought men appreciate—
 Such as Thomas Paine.

 HYMN XIII.

MODERN PHILANTHROPISTS.

[Tune: *Auld Lang Syne*.]

1.

Philanthropists should be revered,
 Who boldly dared to tell
 Those truths which priests and tyrants feared,
 And always strove to quell.
 Recall to memory those men
 Who early struck a blow;
 Who either fought with sword or pen
 Against a pious foe.

CHORUS: Let sentiments of gratitude,
 With pleasure swell each breast,
 For those who nobly truth pursued,
 And unborn millions blessed.

2.

Those men can never be forgot,
 Whose works are widely read
 Who govern by the force of thought
 Long after they are dead.
 Brave D'Holbach, Volney, Hume, and Paine,
 Like true Redeemers *save*;
 Have ably striven to unchain,
 And free the mental slave.

CHORUS: Let sentiments, etc.

3.

Kind Robert Owen loved mankind;
 He found all earth amiss;
 That millions pauperized and blind,
 Had reached no earthly bliss.
 Forget not noble Frances Wright,
 An honor to her age,
 Who more than hell the priests affright, .
 And fill with holy rage.

CHORUS: Let sentiments, etc.

4.

To honest Abner Kneeland, give
 All praise, who dare to scan
 All creeds, and deemed it fraud to live
 By that which curses man.
 Charles Knowlton bless, who showed that mind
 Is motion of the brain;
 Searched for a spirit world to find—
 A human soul in vain.

CHORUS: Let sentiments, etc.

5.

Bless brave Ben Offen—Nature schooled—

Who tore the thin disguise
 From pious quacks, and ridiculed
 The old Jew-book of lies.
 Bless Gilbert Vale—Paine's advocate
 Against all priestly lies—
 Who fought the wrongs of Church and state—
 Scanned planets, suns, and skies.

CHORUS: Let sentiments, etc.

6

George Henry Evans bless, who found,
 For hireling tenant's toil,
 The thorough cure is in the ground,
 A life share in the soil.
 That earth gives self-employment,
 The power to procure
 Food, clothing, shelter, and content;
 Rids earth of rich and poor.

CHORUS: Let sentiments, etc.

7.

Let homesteads not be alienate,
 Or mortgaged, willed, or sold,
 But swapped, that some may emigrate,
 Yet homes forever hold.
 Thus equal wants create a right,
 And give all equal shares
 Of homesteads, water, air, and light,
 Thus easing all life's cares.

CHORUS: Let sentiments, etc.

8.

Man, too, must reach self-government,
 In towns throughout a state;
 In proper person vote consent,
 By townships legislate.
 Forget not, then, such pioneers
 In Science, Truth, and Arts,
 Who at the priesthood's lies and jeers,

Sought to amend their hearts.

CHORUS: Let sentiments, etc.

HYMN XIV.

AN APPEAL TO REFORMERS.

[*Tune: Auld Lang Syne.*]

3.

O come ye land reforming friends,
Arouse in all your might,
For never has so great a cause
As yet been brought to light.

CHORUS: For ages human kind have groped
Their way through darkest night;
But now the dawning rays of truth
Fall on their blinded sight.

2.

Experience at length has taught
Mankind at greatest price;
That though Christ Jesus came to save,
He's proved a costly Christ.

CHORUS: For ages human, etc.

3.

The blood which he was feigned to shed
Has multiplied itself,
And freely flowed from human veins,
And proved their greatest elf.

CHORUS: For ages human, etc.

4.

But Homestead can alone redeem
Poor human's from this curse;
Tis it that gives true grace to live,
And quench man's moral thirst.

CHORUS: For ages human, etc.

HYMN XV.

RIDICULE OF MOODY, SANKEY AND VARLEY.

[Tune: *Yankee Doodle*.]

1

The Holy Ghost and other gods
Of Moody, Sankey, Varley,
Are not such solid figures as
The waxen ones of Jarley.
Yet with such thin aerial things
Much thinner than the gasses,
They can by prayers, song and rant,
Inflate the Christian m-asses.

2.

Less hurtful are the tricks of Blitz
Than those of pious Moody's
The one delights, the other frights
And craze poor Christian boobies.
Less harmless are the showman's tricks
Than Moody's or of Sankey's,
They shear the wool from Christian sheép,
Like speculating Yankees.

3

As they no longer can affright
Grown children by their raving,
They try those of the Sunday-school,
But can't succeed in saving.
It is themselves that must be saved
From gross fanaticism;
They rant and bellow round the world
Devoid of moral wisdom.

4.

The dealers drunken men with rum,
Each evil passion rouses,
They drunken men with Holy Ghost,
And send them to mad-houses
They frighten with the Holy Ghost,

Gray-headed babes and sucklings
Who fancy that they grow in grace
When nothing but priest's trucklings.

5.

They keep the Holy Ghost locked up
To conjure out by talking.
Say sinners can not get it out
Except by constant knocking.
They cannot make the Holy Ghost
Creep in an unbeliever,
But to the Christian dolt, become
A witless blind deceiver.

6.

They picture Christ upon a cross,
To worship and exhibit;
They nail him up with outstretched hands,
Upon a cross-wood gibbet,
And yet believe good works and deeds
Are naught but filthy garments,
Can never give one so much grace
As shedding blood of varments.

7.

But if they had been taught that blood
Could not whitewash a human,
How they would chuckle at the thought
That it could make a new-man.
They think that Christ above the clouds,
Lives in a royal palace,
To hear his praises sung in psalms,
By men swung from the gallows.

8.

You offer all a home above
Among your angel legions,
We give all self-employment,
And fit for earthly regions.
But homes in heaven are a fraud,
Like city lots on paper,

But give to you a false pretense,
To live *sans* honest labor.

HYMN XVI.

BATTLE OF FREEDOM AND SLAVERY.

[*Tune: "Scots Who Have With Wallace Bled."*]

Liberty union songs. Written during our late civil war.

1.

See in yonder bannered field,
Rebel hearts with slavery steeled,
Patriot hearts that never yield,
Eager for the horrid fray!
Hear, the glistening metal clanks
Massing on each others flanks,
Cutting down each others rank's,
Each to win the victory.

2.

Hear the yelling, rushing foes,
Firing volleys as they close;
Bayonet with stabbing blows,
Mingle in the horrid fight!
From the blazing batteries pour
Volleys with a stunning roar;
Kill and wound heroic corps;
Startle earth and air with fright!

3.

Still, freemen on the rebels dash,
Amid their belching cannon's flash;
Steel meet steel with bloody crash,
Shouting, "Union, or the knife!"
Batteries speak with blaze and smoke,
Slavery dies in every stroke!
Dupes are freed from slaver's yoke,
Saving the Republic's life!

4.

Never has been bred in slime,
 As in our southern clime,
 Such slave-holding, blighting crime,
 That God and Mankind defies.
 Still, the Union must be gained;
 Liberty and Right obtained,
 And the colored race unchained,
 Or else infant Freedom dies.

5.

Oh, how saddened is the thought,
 That wrong must by war be fought;
 By such carnage must be taught;
 Millions slain to free the rest!
 Why is man first trained in vice,
 Then cured with such a sacrifice?
 Because, through ruling knaves' device,
 Truth and Right are both suppressed.

 HYMN XVII.

OUR SECOND REVOLUTION.

[*Tune: Scots Who Have With Wallace Bled.*]

1.

We, by Independence broke
 Only loose from Britain's yoke,
 Gave to kings a mortal stroke,
 Still we wear another one.
 Yoked with men plantation-schooled,
 Their o'erbearing manners ruled;
 Demagoguish tricks have fooled,
 So that true freedom is not won.

2.

Calhoun, hankering for a throne,
 Taught that chattel slaves alone,
 Were Freedom's temple bottom stone!
 Urged slave-holders to secede!

Congress, silent, sat and list,
While the scoundrel spoke unhissed,
Kicking not the dogmatist,
Now the groaning people bleed.

3.

When proposed, the masters roared,
"Freeing slaves wont be endured,
Southern rights must be secured,
Or we out of Union go."
They for slavery's god rebelled,
Seized the sword, all Peace repelled;
Must be separate or quelled;
Now have brought on war and woe!

4.

When upon their flag they fired,
Every Union man was ired,
Swearing slavery has expired.
Volunteering armies rushed,
Fell in millions on the knaves;
Hurling them to shameful graves.
Freeing white trash, dupes and slaves,
And earth's great rebellion crushed.

5.

Lincoln, with a statesman's tact,
Steered the ship of State in track,
Cautious that no movement back
Lose the blood and treasure spent;
Chase with money helped the sword,
By the nation's wealth secured;
Millions in the treasury poured,
By the loyal people lent.

6.

Butler, ever ready, planned,
Slaves, like goods, are contraband,
Found a faithful helping hand,
That fought and dug the army strong.
Sherman, Grant and Sheridan,

Each became the fighting man,
 Soon suppressed the rebel clan,
 Too depraved to see their wrong.

7.

See a few vain would-be-dukes,
 Sway eight million jackall dupes,
 Lead a million servile troops,
 Taking shrieking Freedom's life.
 But, Federal power made supreme,
 Freedom, caused like sun to gleam,
 Then will Peace reflect its beam,
 Then will cease all war and strife.

 HYMN XVIII.

THE REBELLION.

[*Tune: Ye banks and braes of Bonnie Doon.*]

1.

O! black-robed mounts and clouded skies,
 That shade Virginia's darkened plains,
 Smile not with joyous sunlight more;
 But weep in rills and tearful rains,
 For there slave-holding traitors fought
 And sent down thousands to their graves,
 With weeping families bereft,
 To own their fellow men as slaves.

2.

They lewdly bred mulatto slaves,
 Who always brought a higher price,
 The only business they loved,
 Infected every thing with vice.
 For such a brothel-house of slaves,
 With every crime in penal code,
 They broke the Union of the states,
 And rough-shod over Freedom strode.

3.

They chased with hounds and bayonet,
 White slaves to fight for slavery,
 While black slaves tilled their soil for bread,
 They made both butcher Liberty.
 They fought with black flag death-head bones;
 No warning gave before the stroke;
 Shunned open field—shot from the bush;
 The laws of honest war-fare broke.

4.

See raiders sneak in bush and night,
 For mean revenge and plunder led,
 Their harmless Union neighbors slew;
 Burnt towns, and people live or dead.
 See mothers, wives, and orphans mourn
 For loved ones fallen in the strife;
 See limping, armless braves who fought,
 And risked theirs for the nation's life.

5.

They copied Attila in war;
 And worship none but slavery's god;
 Would rule with cotton, land, and slaves,
 In world's face dare to shake the rod.
 O, shameful that the present age
 Should witness such a base intent,
 To force the nineteenth century back,
 The progress of development.

 HYMN XIX.

 CHICAGO PLATFORM AND SURRENDER OF PEACE
 DEMOCRATS.

[Tune: *Ye banks and braes of Bonnie Doon.*]

1.

What! after millions lose their lives;
 What! after spending mines of gold?

What! after we have conquered Peace,
And after rebels are controlled?
Shall we with such a sacrifice,
Now yield to what we have subdued?
Give traitors all for which they fight,
Lose Freedom after such a feud?

2.

What! shall we basely compromise
With traitors so depraved and base,
So deep in sin they can't repent,
Be cleansed enough in heart for grace?
Smoke out these poisoning copperheads,
Who never warn like rattlesnake,
Strike like their namesakes in the grass;
Would Freedom bite for office sake.

3.

McClellan, Seymour, Wood, and Brooks,
With scrapings of all parties clubbed,
Surrendered at Chicago to
The rebels after they were drubbed.
Their platform no rebellion blamed,
Gave traitors aid by braying peace;
Such fired-up murderous New York mobs,
Winked at by state and papal priest!

4.

They tremble when the lion roars,
They kneel to lick his bloody paw;
Who, growling, says with lifted tail,
"You are the jackall of my law."
These cringing traitors only make
Fair Freedom weep with hanging head
Upon the tombs of heroes slain,
While in a useless warfare led.

5.

O! must a four years' war thus end,
So much be sacrificed for naught,
Vile slavery up, the Union lost,

Not even Freedom dearly bought?
No, no, forbid it, Heaven forbid,
Let masters from their reign be hurled;
Who only feel revenge and hate,
To save their class would wreck the world!

HYMN XX.

THE BATTLE.

[*Tune: Ye banks and braes of Bonnie Doon.*]

1.

The picket guards are driven in;
The drums arouse the ranks to form,
With banners floating, gleaming arms,
Prepared to meet the battle storm.
The smokes rise from each belching gun
That roars with mingled shouts of hosts,
Proclaiming victory is won.

2.

See when the bloody strife has ceased
The dead and dying on the earth,
A waste of human life, for what?
Beginning only Freedom's birth!
How many battles must be fought,
To gain a principle or right,
Thoughts are so shaped by things around,
Men think less bravely than they fight.

HYMN XXI.

BATTLE RALLY.

[*Tune: Auld Lang Syne.*]

1.

Rush on ye valiant Free State men,
With Union flag unfurled,

Shout death to rebel chiefs and troops,
 The outlaws of the world.
 Denounce reform or subjugate
 The man-stock breeding race,
 Whose deeds are but continued crime—
 Humanity's disgrace.

CHORUS: Hang up the rebel chiefs, pull out
 The fangs of copperheads;
 Make Federal rule the highest law,
 With Union-Liberty.

2.

Coop them in ports with Iron-clads,
 Like bears within a cage,
 Till naked, starved, and self-stunk out,
 Great nuisance of the age.
 Besiege them in their forts and towns,
 Throw in the bursting shell;
 With hot Greek-fire roast, till they
 Feel slavery breeds a hell!

CHORUS: Hang up, etc.

3.

These rebel fiends black banners wave;
 The captured blacks they kill;
 They starve our men, while we feed theirs,
 And fight more nobly still.
 Oh guilty Jeff, a would-be-king,
 Throned on a million dead;
 Your punishment is as sure as death,
 For Grant is at the head.

CHORUS: Hang up, etc.

4.

Oh save the only nation yet
 Wherein the people reign,
 And hang the head knaves Haman high;
 Bring Union back again.
 Then confiscate the rebel's lands
 For homeless whites and blacks;

Then we shall have true peace, for such
Will never turn their backs.

CHORUS: Hang up, etc.

HYMN XXII.

THE CRIME OF SLAVERY.

[Tune: *Auld Lang Syne.*]

1.

The crime of slavery deludes,
The master's heart depraves;
He strives to rule the North and World
With cotton, whips and slaves.
Slave-holders wished to found the states
With none but peer and slave,
Where peers by holding all the soil,
Could tenants, too, enslave.

CHORUS: Hang up, etc.

2.

They seek both white and black to hold
Like goods in ownership;
So that they ever could be worked
By hunger or the whip.
Then rouse "ye mud-sills," white and black,
The time has come to strike,
Strike for God-given equal rights—
Your causes are alike.

CHORUS: Hang up, etc.

3.

Let Peace come soon, but guaranteed,
A curse on compromise,
The nation's life cannot be safe,
Till felon-slavery dies.
But still, the pimping copperheads,
Lewd slavery's Pompadour,
Would traitorously put back again

The Union as before.

CHORUS: Hang up, etc.

4.

The scowling sky would blush for us,
 Could we again be ruled
 By such low would-be lords, who have
 By slavery been schooled.
 Then fight on, Freedom-loving men,
 Until the knaves repent.
 Nine cheers for Liberty of all;
 Nine cheers for the Union of the states,
 And three for Federal Government.
 CHORUS: Hang up, etc.

HYMN XXIII.

FREEDOM'S PIONEERS.

[Tune: *Auld Lang Syne.*]

1.

When slavery reached its greatest crimes,
 Developed yet on earth,
 Men's hearts were melted at its woe,
 And brought forth Freedom's birth.
 Then Thompson, Garrison and Jay,
 God-fathered the orphan child,
 Baptized it in humanity,
 While servile mobs reviled.

CHORUS: Let sentiments of gratitude,
 Swell every Freeman's breast,
 For those who broke the master's chains
 And unborn millions blest.

2.

Then Adams, Giddings, Tappan, May,
 With Birney, Legget, Wright,
 Became its guardians, and against
 Vile slavery braved the fight.

Then Johnson, Douglas, Smith and Brown,
The weeping child wet-nursed,
As Whittier, Pierpont, and Clark
Sung while the master cursed.
CHORUS: Let sentiments, etc.

3.

Then Greeley, Philips, Cheever, Beecher,
With Sumner and Goodell,
As tutors, taught the growing youth,
That it could never dwell
In Peace with criminal slavery;
Which will not legalize;
But taints like sheep-rot all the state,
And masters demonize!
CHORUS: Let sentiments, etc.

4.

O may all pioneers still learn,
When chattel slaves are freed,
That afterwards another form
Of slavery will succeed.
Unless an equal share of soil
Is guaranteed to each,
The hireling slave when labor gluts,
Is in starvation's reach.
CHORUS: Let sentiments, etc.

HYMN XXIV.

JEFF DAVIS.

[Tune: *Fine Times at our House.*]

1.

See Jeff threaten, rave and swear,
Rides in thought on negro's back,
When he saw the battle lost,
Braying terror like a jack.
See him in the last resort,

Calling on poor slaves for help—
 Raving round the field like mad
 As he hears the Yankees yelp.

2.

See his armies put to rout;
 In his wife's clothes sneak away,
 Caught with bucket in his hand,
 While his boots and spurs betray.
 See him in his prison cell,
 Impudent with southern pride,
 Unrepentant, hardened wretch.
 Ask that mercy he denied.

3

Much too mean to cut his throat,
 He yet dreams of owning slaves,
 Frets ignobly in his chains
 One of slavery's meanest knaves.
 Davis centres in himself,
 Nero, Judas, Arnold, yet
 Johnson saves this great unhung.
 Making each the rebels pet.

 HYMN XXV.

THE INFIDEL AND CHRISTIAN COMPARED.

[Tune: *Fine Times at our House.*]

1.

Blessed is the man who shuns the place
 Where Christians love to squad;
 Who does not wear a gloomy face,
 Nor trembles at their God.

2.

But finds the only guide to truth
 Is Nature's glaring light
 Shed all around from early youth,
 Will teach him all aright.

HYMNS FOR RECONSTRUCTION

3.

He, like a plant of vigorous growth,
 Refreshed by heaven's rains,
 Doth grow in nature's grace and love,
 Safe from the zealot's pains.

4.

Green as a leaf his virtuous deeds
 Round memory's heart entwine;
 The austere virtue he exceeds
 And rivals the divine.

5.

How Christians strive for earthly sway,
 What air-built creeds they form,
 While reason wafts their hopes away
 Like chaff before the storm.

6.

Christ's saints in judgment cannot stand
 When truth begins to sway,
 Which is the final judge of all
 And never leads astray.

7.

But superstition turns the head,
 The heart with fear doth swell,
 In crooked ways poor Christians' tread
 And turn earth to a hell.

 HYMN XXVI.

A PENITENT PLEADING FOR MERCY.

[Tune: *Fine Times at Our House.*]

1.

Show pity, Nature Oh forgive!
 Let all repenting wretches live
 Oh punish not with deathful fate—
 Reform but not exterminate.

2.

Although the crimes of some are great
Yet they are caused by motiv'd fate,
In thy fixed laws all things are found,
So let thy pardoning grace be found,

3.

From every vicious habit wean
And wash my erring conscience clean,
For in our thoughts the error lies
Impress'd by all erroneous ties.

4.

It is with shame that we confess
We oft thy prudent laws transgress
Although we feel it was the force
Of outward things that swayed our course.

5.

But when thy laws seize on my breath,
All that can justify my death
Is that new circumstances cause
Some others to obey thy laws.

6.

Oh save me from habitual vice
Which cost mankind so great a price,
For when pursued thro' life I fear
In full reform I must despair.

HYMN XXVII.

RELIGIOUS REVIVALS.

[Tune: Yankee Doodle.]

1.

The Methodists oft camp in woods,
In tents and little houses,
They think, when camped, the Holy Ghost
Their feelings still more rouses.

CHORUS: They shout to lift the sinner up
To heaven's salvatory;
In spirit shout, and upward fly,
Sing hallelujah glory.

2.

Oh is it not a shocking scene,
A wild protracted meeting,
To hear the fanatic preachers preach,
To set Christ's lambkins bleating?

CHORUS: They shout, etc.

3.

They smother oft with putrid air
Their lungs within their houses;
They think when jammed the Holy Ghost,
Gives peace and all espouses.

CHORUS: They shout, etc.

4.

The preacher's plan for getting up
A sweeping great revival,
Think hell-bent sinners must repent
Before the "Lord's arrival."

CHORUS: They shout, etc.

5.

Then with the help the Lord will give,
Like sheep they can be folded;
The church increased, the salaries raised,
And all in Christ be moulded.

CHORUS: They shout, etc.

6.

The weaker preachers then rant first,
Preparing their salvation;
And then the louder ranters preach
Hell-fire and damnation.

CHORUS: They shout, etc.

7.

The spirit seizes every one
With shouts and hallelujahs;

Some jerk, some weep, some fall in trance,
Some swoon, some laugh with boohahs,
CHORUS: They shout, etc.

8.

Some fancy that the Holy Ghost
Creeps in their upper story;
With loudest shouts that seems they would
Jump on the moon to glory.
CHORUS: They shout, etc.

9.

They sometimes have in front a pen,
Straw spread for anxious sinners,
To shout and cast their devils out
Till clean salvation winners.
CHORUS: They shout, etc.

10.

A man once spirit-moved jumped in
The pen with shouts and screeches;
Then kicked and tumbled round about.
Until he burst his breeches.
CHORUS: They shout, etc.

11.

All pray God for the "oil of grace,"
Because their hearts it greases,
To slide through every stage of grace,
Till glorified in Jesus.
CHORUS: They shout, etc.

12.

Religionists thus love to climb
Through all the so-called graces;
Till passion-like so high, they fall
Kerflummucks in disgraces.
CHORUS: They all shout, etc..

13.

They often give a sacrament,
Pass round the bread and liquor,
And saying "drink ye all of it"

It makes some gulp all quicker.

CHORUS: They shout, etc.

14.

A Dutchman once communed with them,

In manners rough and rusty,

And drank a pint cup brimming full

Then said "Oh was'nt I thirsty."

CHORUS: They shout, etc.

HYMN XXVIII.

THE PRODIGAL CHRISTIAN.

[Tune: *Yankee Doodle.*]

1.

Behold the wretch whose faith and zeal

Have wasted his estate,

He begs his brethren for a meal;

A place to lay his pate.

2.

He dies with fear of God and hell;

He has no rest or peace;

His mind and body both unwell,

His sorrows never cease.

3.

He goes to church with mournful tongue,

Falls on his knees to pray;

Sings when the solemn hymn is sung,

To drive the fiend away.

4.

He runs through all religious rites;

Adores Christ's saving plan;

Is led away from human rights

The duties due to man.

5.

He sees not his own shame and sin,

'Tis God commands it all;
His errors deep in thoughts within,
Conspire to make him fall.

6.

He never heeds thy pleading voice,
Nor looks thee in the face;
He never can in thee rejoice
And share thy saving grace.

HYMN XXIX.

BURN'S "AULD LANG SYNE" AS A REFORMED TOPER'S
SONG.

[Tune: *Auld Lang Syne.*]

1.

Should auld acquaintance be forgot,
And never brought to mind!
Should auld acquaintance be forgot,
And days o'lang syne.

CHORUS: For auld lang syne, my dear,
For auld lang syne,
O let us talk of olden times,
For auld lang syne.

2.

We twa ha'e run about the braes,
And pu'd the gowans fine,
But we've wandered mony a weary foot,
Sin' auld lang syne.

CHORUS: For auld lang syne, etc.

3.

We twa ha'e paidelt in the burn
Fra morning sun till dine;
But seas between us braid ha'e roared,
Sin' auld lang syne.

CHORUS: For auld lang syne, etc.

4.

And here's a hand my trasty fere,
 And gi'e a hand o' thine;
 We'll take a pure cold water drink,
 Sin' auld lang syne.

CHORUS: For auld lang syne, etc.

5.

O will you sing that dear old song,
 Then I will sing you mine;
 Then talk in glee of olden times,
 For auld lang syne.

CHORUS: For auld lang syne, etc.

HYMN XXX.

THE CURSE OF RUM DRINKING.

A WATER DRINKING SONG.

[*Tune: Auld Lang Syne.*]

1.

Drink not as cronies did of old,
 Who deemed it most refined,
 To greet by gulping rum that kills
 So many of mankind!
 Those friendships that can be distilled
 From rum soon leave the heart,
 While drinking from pure nature's fount,
 Real love and health impart.

CHORUS: Then let us in true temperance greet,
 With habits that refine
 With friendship native from the heart,
 And not from fumes of wine.

2.

Yes, let us with undeadened nerves,
 Avoid the toper's vice;
 Let objects strike the senses fresh,
 And live life over twice.

The dealer soaks his muddled brain,
 Heeds not his reddened face;
 Would live by drenching other sots,
 But soon dies in disgrace.

CHORUS: Then let us, etc.

3.

Rum gluts society with crime,
 Makes earth a drunken hell;
 Breeds fighting, murders, frauds and thefts,
 Which hanging cannot quell.
 The drunkard blasts his mind and beats
 His broken-hearted wife;
 He starves his children out to beg,
 Gets crazed and ends his life.

CHORUS: Then let us, etc.

4.

Though gleaming seas long rolled between
 The hearts of life-long friends;
 Yet, they should greet without the aid
 Of rum and smoking dens;
 Should sing with temperance thoughts, but not
 That ancient toper's song,
 Which Burns improved and raised in fame,
 But left the moral wrong.

CHORUS: Then let us, etc.

HYMN XXXI.

AN HONEST BUSINESS FOR RUM MAKERS AND
 TRAFFICKERS.

[*Tune: Battle Cry of Freedom.*]

1.

O ye brewers and distillers, ye wholesale liquor men,
 Cease your infernal occupation;
 Go and settle upon homesteads, that should not alienate,
 And give a competence forever.

CHORUS: Distill no more spirit, it drives the murderer's knife.
 Brew no more lager, drink Adam's ale,
 You are equal crime producers as those who peddle drinks,
 With much more means to change employment.

2.

O ye servile rum retailers, best customers yourselves;
 And read their papers with dulled fancy.
 O ye kill yourselves by tippling, as well as your poor sots;
 Look at your red and bloated faces.

CHORUS: Distill no more, etc.

3.

O smell how the fumes of liquor are oozing through your skins
 Offending temperate people's nostrils.
 You are destined for state prison or for the drunkard's grave,
 For slaughtering many drunken thousands.

CHORUS: Distill no more, etc.

4.

You have often paid the landlord the value of his house,
 With poor drunkard's corpse and earnings.
 But these landlords are as guilty as those who brew and sell;
 Letting their houses for such rum-holes.

CHORUS: Distill no more, etc.

5.

Go, raise grain, instead of brewing, the farm gives surer wealth,
 And grow your fruits and culinaries.
 Train yourselves and tender children, in virtue and in health
 And breathe the scented breeze of meadows.

CHORUS: Distill no more, etc.

HYMN XXXII.

TEMPERANCE EXHORTATION.

No animal so much as man,
 Transgresses Nature's law and plan;
 Each brute by taste selects its meat,

Whatever it was made to eat,
Without the aid, as some would say,
Of Reason and Philosophy;
While man, endowed with every kind
Of sense and quality of mind,
Will drink his death in every bowl
Through sensual appetite's control;
Will swallow burning alcohol,
And suck tobacco's bitter gall;
While some prefer themselves to choke
Upon its suffocating smoke;
Yet some think two ways not enough
To use it turn it into snuff;
And did they think of it, no doubt
Would snuff in ears as well as snout.
Let every wight then take advice,
To practice not a single vice;
The habit of one vice alone
Can nothing short of life atone.
A certain vice some men will curse,
And yet will practice one much worse;
Those sins they love to nurture best,
They consecrate, forgive and bless;
While sins for which they have no passion
Curse and condemn, as out of fashion.
Thus some, although they do not drink,
Habituate themselves to think
Tobacco is to them of use,
And not like "Bourbon" an abuse.
Oh, how terrific is the force
Of habit, and the drunkard's course!
At first he drinks a little, then,
He hankers for some more, and when
The burning taste a pleasant thought
Produces—soon he grows a sot.
Go wander to rock-footed hill,
Where springs the cool pellucid rill,
That ripples over pebbled bed,
Through ranker grass of greener mead

And there your burning thirst assuage
By drinking Nature's beverage.
Yes, quaff the cool life-giving fountain
Distilled from caverns in the mountain,
Instead of drinking liquid fire
Which only makes the toper drier.
Ye drunkards, try for once to think
What evils are produced by drink !
What thousands die off every year,
Cut off in early life's career.
Reform thy drinking !—Oh try !
Abstain, you live--indulge, you die !
If you true happiness would find,
Keep from excess of every kind ;
Obey the laws of temperance,
Life, pleasure, health and thought enhance
Oh persevere and overcome
An appetite so troublesome.
Oh see the wretched outcast sot,
By friends as well as foes forgot ;
Oh ! see him reeling from the shop,
And senseless in the mire drop.
Oh ! see his feeble limbs and wits
His foaming mouth and crazy fits ;
His bloated face, his matted hair,
His pallid looks and frightful air ;
See, see, the more disgusting sluce
Of lager and tobacco juice
Stream down his chin in colored streaks
Like sap that from a tree knot leaks ;
Oh ! hear his groans and dying sighs,
His threatening oaths, with frantic eyes,
His faltering words, his rattling breath,
The preludes of approaching death.

HYMN XXXIII.

THE ATHEIST'S RELIGIOUS EXPERIENCE.

[Tune: *Auld Lang Syne.*]

These verses are no fancy-drawn sketch. The events and scenery were really experienced by the writer.

1.

I oft in pensive mood recall
The scenes of former life—
How I have weathered out its sea,
Its breakers and its strife;
Recounting how my life was spent:
One-third in Bible thought,
Another third unlearning all,
And now, some truth have sought.
CHORUS: How much of all my thinking lost,
Shaped in religion's mould,
Which only gave me ignorant thoughts
About a God and soul.

2.

My first remembrance when a child,
Was toddling on a lawn;
How bright was every scene around
To my fresh childhood's dawn!
The blue-grass with morn's dew-drops hung,
While dandelion's bloom
Bespangled all with yellow hues,
And breathed in pure perfume.
CHORUS: So childhood passed away in joy
Before I heard of God;
As yet my bliss had not yet been damped—
No God nor Devil awed!

3.

But I in boyhood hied to school,
In Webster learned to read;
From Roger's primer learned I must
The Ten Commandments heed.

But charmed by the brook's roar down the bluff,
 And valley's rippling streams,
 That gleamed mid whitely sycamores,
 I sauntered in day-dreams.

CHORUS: But now at eve, when wending home,
 My *pious* conscience gnawed
 That I had broken Sabbath-day—
 Had *sinned* against a God.

4.

I read the Bible wars and crimes
 Of God and Israelites,
 Which shocked my moral sentiments
 And sense of human rights;
 It read of but few virtuous deeds,
 No thought with eloquence,
 As Murray's moral "Readers" could,
 With virtue, truth, and sense.

CHORUS: But yet I trembled at the thought
 Of thinking God was bad;
 Confused with such conflicting thoughts,
 They often made me sad.

5.

Still I, too, dodged the Sunday-school,
 So hateful was the bore,
 And sought the wild-wood's book to sate
 My strong zest for its lore.
 I fancied doing virtuous deeds;
 Oft felt the starting tear
 Of moral sentiment, resolved
 On virtue's safe career.

CHORUS: But still I had distressful thoughts
 That would flit through my mind,
 That if a God sent Christ to save,
 What, still yet, damns mankind?

6.

But every season's varied charms
 Brought with it new delights,

• While worshiping a vengeful God,
Much natural feeling blights.
I revelled in spring's thunder storms—
Its sunshine, bursting through
The drifting clouds, on meads and groves
That greened and bloomed anew.

CHORUS: Yet oft upon these blissful thoughts
Religion's damper fell,
Which slanders man as born in crime—
A convict for God's Hell!

7.

In summer, how I bathed my thoughts,
In long, light-flooded days,
While buoyant feelings revelled in
Its warmly mellow haze.
I strolled along each brooky vale,
With wild-wood veiled in green,
'Mongst moss-greened rocks and leaning cliffs,
And revelled in the scene.

CHORUS: But still some painful thoughts oft rose
That there was such a God,
Who lets a "reign of terror" rage
For him, of war and fraud!

8.

• Oft I reposed in dreamy thoughts
Within the elm-tree shades,
And with my love thought haunted brain
Imagined lovely maids.
Oft I ran joyous up the hill
Above our cottage vale,
To watch the murky rain-clouds flash,
And trees rock in the gale.

CHORUS: Yet oft these pleasant thoughts were gloomed,
To think why God had spite
To send his angel down to slay
Each counted Israelite.

9.

I revelled, too, in autumn's charms,
Its fields and meadows crowned
With cone-stacked cereals and hay,
In Nature's bosom found:
Its orchards bent with ripened fruits,
Its woods of russet dyes,
And reddened sun that gloomed through mist
Of Indian summer skies.

CHORUS: Yet with this joy I oft was pained
To think how God taught rights,
By ordering his selected crew
To crush out Canaanites!

10.

E'en winter, with its darkened skies,
Snow-clouds hurled to and fro,
That howled around the leafless trees,
That clothed the earth with snow,
And drove me to my fireside,
Brought joy instead of gloom,
While Bibles pained my moral sense
With man's hell-threatened doom.

CHORUS: And thus Jehovah's cruel deeds
Were chilling to my blood,
As when, all merciless, he drowned
His creatures with a flood!

11.

How I have loved the sky sublime!
Looked Universe in face;
Have felt my thoughts recoil in fright
To find no end to space!
Then shocked to find so great a God
Was forced to such a strait
To put on flesh to save poor man
Left in a fallen state.

CHORUS: Thus all these Bible tales of God
Hid knowledge from my mind;

Embittered some my former life,
And made truth hard to find.

12.

Religions, thus, with dismal creeds,
Our natural joys suppress,
Like clouds that blot earth's sunshine out
With shade and dreariness.
But Nature with her cheerful scenes
Gives virtue, joy, and sense;
She engineers the Universe —
Is man's true Providence.

CHORUS: "God's saving grace" — a bogus pill —
No joy, then, insures;
Helps priests to live by false pretence;
No Christian ever cures.

HYMN XXXIV.

THE BLACK ARTS OF STATE AND CHURCH.

[*Tune: Yankee Doodle.*]

1.

Though State and Church are ignorant twins;
With wealth's black arts they plunder.
Tax laid on property they know
Is paid by those they plunder.

CHORUS: They own the hands who claim the soil
Of landless hired workers,
And take four-fifths of labor's wealth
Though non-producing shirkers.

2.

Both State and Church know not that rights
Are held in alienation,
Become unable to relieve
The toilers from starvation.

CHORUS: They own, etc.

3

No statesmen yet, nor governments,
Nor authors skilled in writing,
Have learned the principles of rights
And that it is so blighting.

CHORUS: They own, etc.

4.

All governments are yet controlled
By those who rob producers,
Of labor, soil, and sovereignty,
Great property abusers.

CHORUS: They own, etc.

5.

Men start upon false premises,
Draw logical conclusions,
As well from error as from truth—
So, reason from delusions.

CHORUS: They own, etc.

6.

Kings claim man's rights proceed from God,
That they are his vicegerents,
Priests claim that man is birth-depraved,
His goodness not inherent.

CHORUS: They own, etc.

7.

Producers in their rented homes,
Must to the rich be giving
Four-fifths of all their toil, which leaves
Them but a fifth for living.

CHORUS: They own, etc.

8.

Thus kings and priests pretend that rights,
And virtue both are given,
By God to man, while both for pay
Feign that it comes from heaven.

CHORUS: They own, etc.

9.

Proud non-producers, wealth amass,
Produce starvation prices;
So useless, yet, the country fill
With poverty and vices.

CHORUS: They own, etc.

10.

Like parasitic lice have fed
Those nabobs, priests and lawyers;
Have robbed of shelter, bread and made
Of landless millions paupers.

CHORUS: They own, etc.

11.

Two hundred British lords now claim
The soil of all the nation,
The landless with no soil to farm
Are dying with starvation.

CHORUS: They own, etc.

12.

The parsons are the greatest cheats,
The meanest of God's noddies,
From selling holy ghosts and grace
Will sell more solid bodies.

CHORUS: They own, etc.

13.

Sell crosses, pews, saints, rotton bones,
Grant pardons, absolutions,
Sit on untaxed and cushioned seats
With bigoted pollution.

CHORUS: They own, etc.

14.

They even try to sell for cash
A town of quarter sections
All lying near Jehovah's throne
Among the best selections.

CHORUS: They own, etc.

15.

And should you ask if they would take
Their pay in grace and prayers,
Pretend that they are overstocked,
And charge you as betrayers.

CHORUS: They own, etc.

16.

They'd think though grace was very good
For clergymen to speak on,
But that greenbacks and coupon bonds
Were best to trade about on.

MISCELLANEOUS POEMS.

IN MEMORIAM.

To the memory of Capt. Benjamin Price, who rushed ahead
of his company at Wapping Heights, Va., and who was killed
by a sharp-shooter on July 23, 1863:

With saddened hearts his old free-homestead friends
Deplore his country's and his mother's loss.
Struck down in manhood's prime by rebel fiends,
Alas! how dear must freedom ever cost.

His brave, war-worn companion's tearful eyes
Tell that his genial manners won each heart,
Tell that he never suffered wrath to rise
And make a brother soldier's bosom smart.

He was one of the honest few who kened
That only homesteads guaranteed, can win
The rights of life and labor, and defend
Mankind from pauperism, crime, and sin.

Rest, dear departed Ben! thy short life ends,
But victories set free the rebel's slave,
While wild-wood trees stand round as mourning friends,
And shed morn's dew drops on thy lonely grave.

TO THE MEMORY OF MY WIFE, ANNA TABOR MAS- QUERIER.

Thy memory, dear Anna, I must bless,
For thou wert truly one of Nature's best.
Thou hadst, a kind and sympathizing heart

That gave to sensibility no smart.
 Was ever ready with thy heart and hand
 To aid thy fellow creatures on demand,

 You nursed a sickly and disabled friend,
 And would a fault with charity defend.
 Thy mind soared high and never would conceal
 Those honest thoughts that reason can reveal.
 Thou looked at Nature and was rightly awed,
 Believing it to be the only God.
 Believed good works would save us all the best.
 And died as thou had lived, beloved and blest.



EPITAPH

On an eccentric old gentleman who shaped his grave to put a
 head-stone to it, years before his death; by ANNA T. MASQUERIER.

Beware, my friends, for late I died,
 And to the gate of heaven applied
 For entrance, when out came my judge;
 Scanned o'er my life and bade me budge
 To earth, my theatre of sin,
 Where I should live and die again.
 This stone, erected by my hands,
 A warning to the wayward stands.
 Here may my dust in peace repose,
 When I a second life shall close;
 But restless conscience makes me fear
 I shall not soon cease acting here;
 And worse than death I dread my judging,
 For fear I must again be budging.



DAVID'S LAMENTATIONS OVER SAUL AND JONATHAN.

BY ANNA T. MASQUERIER.

O Israel thy sad tears must flow,
 Such grief who could restrain.

Thy mighty ones are laid full low,
Thy beauty late was slain.

In Gath tell not the dreadful news,
Let Askelon not hear,
Lest they triumphing words should use,
Rejoicing in each tear.

O! Gilboa, on thy faithless sides,
No more let there be dew;
No showering rain nor crystal tide
Thenceforth shall water you.

For there the valiant conqueror's shield,
Was vilely cast away;
The weapon mighty Saul did wield
There unrespected lay.

Yet from the blood of thousands slain,
And from the mighty foe,
Saul's empty sword turned not again,
But bravely dealt the blow.

Oh Saul, dear Jonathan's loved sire,
You were in life but one.
Your union must have roused Death's ire,
Who took both sire and son.

No eagle in his towering flight
Could be so swift as they;
No lion prowling in the night,
So strongly seized his prey.

Oh Israel's daughters weep for Saul,
His love for you be sung;
In scarlet robes he clothed you all,
And on you jewels hung.

Oh Jonathan my brother kind,
I am distressed for thee,

No one so pleasant shall I find,
Thy love was great for me.

Great is the loss which we sustain,
Mid battle's dire defeat.
The mighty men of war are slain,
Our sorrow very great.

QUERIES ON SATAN,

BY THOMAS TABOR.

If our race consist of ten hundred millions,
And Satan should spend his whole time with the billions,
Pray how long a time would he spend with each soul,
In an age of thirty years should he visit the whole?

Is Satan omniscient? or has he to run
From one to another that his work may be done?
If the first, he's a God; an omnipotent evil;
If the last, he's a poor and laborious Devil.

Pray, who made this monster? Did the maker see through
The whole of the mischief the creature would do?
If so, was he kind in the work he had done?
Which damned half our race and murdered his son?

If to prison they are doomed, and hell is their home,
And comparatively few from headquarters may roam,
Pray, how many infernals must God have created,
If each with a demon is constantly mated?

AUTUMN VIEW FROM MY CHAMBER WINDOW.

BY WATA TABOR.

Sir Sol, who never stops to dine,
Returning from his Northern trip,
Has crossed the equatorial line,
And hurries South with spur and whip.

And Autumn comes with gorgeous guise,
To walk our plains with regal tread,
Scattering her largess of supplies,
And plenty all around is spread.

Red apples hang among the leaves,
And fragrant peaches bend each spray,
While golden corn in bounteous sheaves
Dots the brown earth in rich array.

The maple is in crimson drest,
The regal oak puts russet on,
Old hickory wears a golden crest,
The lilies from the ponds are gone.

The crisp leaves from a cosy bed,
For bright, brown nuts which pattering fall,
And nature's pensioners are fed,
For Heaven's own care is over all.

The man whose hand is hard with toil,
His face with honest labor brown,
Is monarch of the fruitful soil—
His brow needs not a kingly crown.

RIDDLE.

BY WATA TABOR.

A man once on a journey went,
And a most wondrous dwelling found,
Which mortals never could invent;
'Twas not above nor under ground.
'Twas on no iceberg's shining cliff,
Nor in the coral caves below;
Not in the peak of Teneriffe,
Nor on the Alps' eternal snow;
Not in the blue ethereal space
Where stars are shining every night,

Nor yet in Heaven, nor in the place,
 Not to be named to ears polite.
 It shook not at the hurricane,
 Nor feared the lightning's lurid dart,
 The fiercest storm might rage in vain,
 The smallest joint it could not start.
 Now boys and girls, guess if you can,
 What was the dwelling? who the man?

ANSWER: Jonah in the whale's belly.

THE CHRISTIAN'S GOD.

BY LEMUEL BRONSON, ALIAS OLD "OYSTER TONGS," ESQ.

Full many try to find a God,
 The Christians strive to shew one,
 But in the search have been perplexed
 To know which is the true one.

In Genesis they show a God,
 A gardener, who grew
 A Garden of forbidden fruits,
 Which Eve could not eschew.

Because he had decreed that man
 Must be by sin enslaved,
 Must be at first severely damned
 Before he can be saved.

In Genesis we also find,
 A God of thread and stiches,
 Who made for Eve a pretty gown,
 For Adam a pair of breeches.

In Exodus we find a God
 Who built for midwives houses,
 Because they'd been much busied in
 Preparing legs for trousers.

In old Isaiah we find a God,
A butcher by profession,
Who killed more lambs and old buck rams
Than we can find expression.

And then there was a barber God,
To believe the old man's narration,
Who with a hired razor shaved
One half the Jewish nation.

A God of vengeance, wrath and sin,
Who murders in his blindness,
A God of Mercy, love and peace,
Likewise a God of kindness.

A God of Peace they also claim,
Likewise a God of strife,
Who kicks up rows to suit himself,
Just like some vixen wife.

Of all the Gods that I can find
From Holy Writ's relation,
There is none half so good and kind
As the God of our creation.

And after all we find a God,
Who told Zeke how to make
Of onions, barley, meal and dung,
A sickening, nauseous cake.

AN INFIDEL'S DEATH-BED.

BY LEMUEL BRONSON.

It is New Year's day, and after looking over the last number
"The Truth Seeker," I thought it might not be amiss to tell
the readers a story of an Infidel who died over forty years ago.
At the time I speak of, in the New England States, Church
stocks in trade might be reckoned something after the Wall
street style of stocks and bonds, viz: Lake of Hell Fire and

Brimstone 50 above par, or 150; the Arch Fiend, Horned Devil 175; Wiiches and Witchcraft 90 cents on the dollar; the Blood of Christ for Atonement and White-washing Sinners stood as high as 275; Sectarianism ranged 10 per cent. up to 200, and so on. While the Christian bulls were bucking up their stock, now and then an Infidel bear would come on the market and tear down the prices at a fearful rate (for the priests). Amongst them was an old blacksmith, familiarly known as the old "scythe maker;" all the Christians, with one accord, agreed that he would recant on his death-bed, Some thought he would recant on his death-bed and make large donations to the churches, as he was quite wealthy. Well, the looked-for time arrived, and may be told as follows:

An old man lay upon his bed,
And felt that death was near;
Whilst by his couch his children stood,
His wife and friends most dear.

"Oh father, why," his daughter cries,
"Will you your breath resign
Without a prayer for future bliss
Or words of grace benign?"

"My daughter, dear," the old man said,
"I have faithful been to trust—
I've taught you since you were a babe
To ever be good and just."

Kind entrea'y was in vain,
For still his daughter plead,
And soon two neighboring priests were seen,
One each side of his bed.

The men of God came there to pray —
Which the old man forbid —
Bade them in silence sit
Until his eyes in death were hid.

When they had sat some length of time
In wonder and surprise;

Again they broached the patent charm
That dwells above the skies.

Again the old man stopped their noise
And wished to die in peace,
Whilst the two shepherds trembled for
The safety of the fleece.

"Why call us here," one of them cries,
"If you'll die in this way?
You keep us here in silence, sir,
And we came here to pray."

The old man now was near his last,
And to them feebly said:
"Tis for one single reason, sirs,
I wish you by my bed.

My wife and daughter standing here,
Your holy book believe;
For them to please, Christ-like I'll die.
Between two pious thieves."

It is needless to say the reverend gentlemen took their hats and left in disgust, only consigning him to hell. On examining the old man's will, his property was equally divided among his heirs, with a proviso in the will forbidding his heirs from making donations for religious purposes from any property they inherited through him.

"The Land shall not be sold for ever; for THE LAND IS MINE, and ye are strangers and sojourners with me."—Lev. xiv. 23.
 "I set out on this ground, which I suppose to be self-evident, that the earth belongs in usufruct to



the living."—Jefferson.
 "The most undone being in the limits of Judea, had still a hold in the land. His ruin could not be final—in the last extremity, he could not be scored as one whose birthright was extinguished."—Croly's Jubilee.

Monument to George H. Evans.

THE COLUMBUS WHO DISCOVERED A HOME FOR ALL HUMAN BEINGS, AND
 THAT THEIR NATURAL WANTS ORIGINATE THEIR NATURAL RIGHTS,
 AND ENTITLE THEM ALL TO AN EQUAL, INALIENABLE AND INDIVIDUAL SHARE OF THE SOIL FOR LIFE.

It is proposed to erect in one of our parks a Bronze Bust, of hetoic size, as a memorial to this advocate of a Home for All, with instructive inscriptions upon its granite pedestal of the thorough principles of the Rights and Wrongs of mankind. It is intended to be first exhibited in the Memorial Hall of the Centennial Exhibition in Philadelphia, in 1876.

To organize for the purpose, Friends are invited to meet in the Cooper Institute, on evening, at 8 o'clock, by request of the Land Reform Association of New York city. William Rowe, President, Jersey City, N. J.; J. K. Ingalls, Recording Secretary, No. 5 Worth St., N. Y. City; Lewis Masquerier, Corresponding Secretary, 99 Java St., Station G, Brooklyn, E. D.

We append the names of the following personages as distinguished advocates of Land Reform: Thomas Ainge Devyr, Brooklyn, E. D., contemporary with Evans in developing Land Reform; G. W. Julian of Indiana, prominent Congressional advocate of Land Reform; G. A. Grow of Pennsylvania, also a leading advocate in Congress of this great principle; B. F. Wade of Ohio, also an able advocate of the principle of Land Reform; F. Hollick, N. Y. City, author and lecturer on Physiology; G. J. Holyoake, author and lecturer on Social Science, London, England,

It is contemplated to construct a plain monument only, consisting of a Bronze Bust, on a granite pedestal, inscribed with the principles of equal, inalienable and individual homestead,

self-employment and self-government, which monument will cost about two thousand dollars.

Those who wish to contribute are requested to state the amount to either of the Secretaries of the Land Reform Association, as above.

To show, in relief, the merit of this great Reformer, it is essential it should be known that through every age, all property, society, and government, have been, and are still, founded entirely upon the erroneous laws and sentiments of inequality, alienation and monopoly. And that, therefore, all the revolutions among mankind have only advanced society from one phase or form to that of another, poisoned with the same evil principles. The change from the feudal to the present tenure use of the soil and tenements; from the feudal knight to the present conscript soldier, from chattel to hireling slavery, and from the hereditary to the present so-called representative government, has only been the substitution of one form of slavery for another.

But Evans came, thirty years ago, as the crowning result of thirty historic centuries, and developed the great turning point from unequal, alienated and monopolized Property and Sovereignty, to equal, inalienable Rights. He declared, that, from the necessity of every human being's natural wants for the means of subsistence out of the earth, and its appurtenant elements of water, air, light, products, etc., that each person is entitled to a share of the soil during life, for a homestead, subject to no liability to alienate by any debt, sale, tax, mortgage, or will. To establish this right, he urged, as a sliding measure, the Freedom of the Public Land to actual settlers only, and as a necessary counterpart the total cessation of their sale; which effort resulted in the present homestead law. He urged also a Homestead Exemption Law which was enacted in several of the States; and also a measure to limit the quantity of land that any one person could purchase, so as to equalize ownerships.

He has developed, therefore, the only addition to social science within this nineteenth century, and it is to the honor of this great Reformer and for the instruction of the people in their rights by appropriate inscriptions upon its pedestal, that

we now seek to erect a Monument to him in either Central or Prospect Park.

The development by Evans of the truth that man's Natural Wants create his Natural Right to an equal, inalienable, and individual Share of the Soil for life, when generalized and applied to the personal rights of life, labor and self-government, demands that the Sovereignty of the people must be held and exercised in proper person by a direct vote for the law, in township organizations, and not by the cheatery of a professed delegated representative government.

For the boasted exercise of universal suffrage by the mass of landless, tenant, hireling slaves, dependent upon landlords and capitalists, only confirms their already alienated and monopolized rights, and is only a cheat and a fraud.

Thus, the great constituent principles of a perfect right are those of equality, perpetuity and individuality, while their opposing wrongs of inequality, alienation and partyism are the true causes of evil; and upon which all the institutions of society, property and government are founded; and this is the reason why all the enactments of legislatures only operate as general deeds of conveyance, conveying, or rather confirming, away rights from the many to the few. But an equal share in the soil will soon be lost if it is not backed up by the principle of perpetuity, which makes it abide with all. Nevertheless it is true that the completeness of this right is destroyed by the communism of it.

These principles thus destroy the erroneous institutions of office-holding, as well as landlordry and separate capitalists, by combining the true capital of the soil and labor in the same persons — and thus making all producers as well as consumers, upon homes never to be divided below the minimum of ten acres for a family support. Society on this plan, organized in townships of landed democracies throughout every nation, with central hall and mart only; but with dwelling, barn and shop upon each farm will make a rural city of the whole earth. Thus with farm, manufactory and combined park, it will destroy all the present overgrown and hell-engendering cities, leaving only warehouses, ship-yards, foundries, etc., for the accommodation of international commerce. As a sliding measure to establish this

system of society, let the majority of small owners of homes, both in city and country, simply sign a constitution superseding all the present institutions of society.

Inscriptions on monuments, though limited in volume, may yet instruct the millions visiting the park as much as a book, a newspaper, or the rostrum. The origin, and the Principles of perfect Rights, and the true Organization of Society, together with the Cause of Evil may be stated in a few words, thus: "As the natural wants of all human beings are equal, inalienable, and individual, so are the rights of Life, Labor, Government and Homestead which originate in them. Therefore, Equality, Inalienation and Individuality are the principles of Perfect Rights, while their opposing Wrongs of Inequality, Alienation and Partyism are the evil ones upon which all the institutions of society are founded. By Ignorance, Landlordism, Hireage, Profit-mongery, and Office-holding Government the producers become landless tenant hireling slaves, shorn of their natural right to a share of the soil, self-employment and government. But with perpetual homes in organized townships of landed democracies in every nation, all can be self-governed with a Constitution establishing a true Science of Society.

Let us then gratefully honor the man who has left such a legacy of doctrine to mankind!

Colossal Bust of Thomas Paine.

THE AUTHOR-HERO OF THE AMERICAN REVOLUTION.

The undersigned propose to compose part of, and assist in forming an organization for the purpose of having made and erected in the Memorial Hall of the Centennial Exhibition at Philadelphia, in 1876, a colossal bust of Thomas Paine. And we invite you to meet with us at on and join in carrying out the project we have in view.

Thomas Paine was born at Thetford, England, 29th January, 1737. He came to America at the request of Franklin in 1774. In the fall of 1775 he began his immortal pamphlet, "Common Sense." In it, he first, and before all others, proposed the independence of the American Colonies. The boldness of his language alarmed those timid conventional souls, who in all great struggles for human liberty have clogged the wheels of progress. They thought the people were not prepared to either demand their liberties, or fight for them. All but the Tories agreed with the sentiments of the pamphlet, but thought them premature. It was too soon for such declarations. It was at this time that the courage and genius of Paine rose equal to the emergencies of the hour. His book had already taken hold of the public mind and produced the very results he sought. He asked for a Declaration of Independence. He created a desire for it. "Common Sense" had an enormous sale, and Paine might have realized almost a fortune for it, but he refused all offers and gave the copy-right to each State, and afterwards joined the army.

By his writings, enthusiasm, and patriotism, he won the

friendship of Washington, Jefferson, Franklin and all the other great spirits of the day. His pamphlet revolutionized public sentiment entirely. It gave confidence and nerve to the army, and taught the masses that Independence was not only a possible, but a probable condition. He showed the Tories and the armies of the mother country the impossibility of conquering the Colonies. He ridiculed the claimed rights of the king of Great Britain, and maintained the universal justice of self-government. His writings were as necessary to the army as its cannon, and almost as formidable.

In 1776, the States, in Congress assembled, declared their Independence, and that very declaration, as well as those written the year before, were all echoes of the doctrines set forth in Paine's pamphlet, "Common Sense."

He began his first number of the "Crisis" in December, '76, and when our army was defeated on Long Island, and Washington was driven with great loss from Forts Washington and Lee—when they were retreating through New Jersey, overwhelmed with a series of unexpected misfortunes, and the Patriots looked their starving, half-clad comrades in the face, and were about to give up, the dauntless patriot, the courageous author appeared with another number of the "Crisis." It commenced with that immortal passage: "These are the times that try men's souls. The summer soldier and the sunshine patriot will, in this crisis, shrink from the service of his country; but he that stands it now, deserves the love and thanks of men and women."

The effect of this last number was marvelous. It was read to the companies of soldiers, and re-read to squads through the whole army. It electrified the army, and effected more than was hoped for by the most sanguine.

The Convention in New York, by desertion and fright reduced to nine members, the absentees now returned reanimated and restored—stragglers returned to duty, hope succeeded despair, cheerfulness arose from gloom, and to crown all Washington crossed the Delaware, attacked the hordes of Hessians, and gained the battle of Trenton. So far as human eye can see, the Liberties of America were, at this crisis in her fate, preserved by Thomas Paine, for it is incredible that the drooping courage

of the country could have been reanimated by any pen less powerful. Has he received the full measure of his country's gratitude?

Greater labors were in store for Paine. During the hard winter that followed the battle of Princeton, the soldiers threatened to leave the army unless they got part of their pay; and the Tories by every means which rascality and endless scheming could devise, were making raids upon the impoverished treasury and depreciated notes of the government. In this trying hour Paine's genius came to the rescue. He proposed to effect a loan from France. The French ambassador gave him no encouragement, but even rebuffed him. But Paine was not the man to be driven from his purpose. He looked beyond the ken of ordinary men. He laid his project before Congress, and that body sent Paine and Col. Laurens of South Carolina to France, and they returned with two and a half millions in silver and a ship-load of provisions and clothing for the army. Paine never ceased his exertions throughout the seven-year's contest, and towards the last, when Washington feared the immediate dissolution of the army, Paine started a private subscription, and headed it with five hundred dollars (his whole salary), and the list was soon increased to a million and a half. The immediate wants of the government were supplied, and the embarrassments of the army relieved, and Washington was enabled soon after to encompass and subdue Cornwallis, and bring the war to a successful close.

No man was more popular at the close of the war than Paine. He was a universal favorite, a tried patriot, and a successful author, powerful and convincing in discussion, honest and pure in his love of liberty and American institutions!

That Thomas Paine contributed as much towards the Independence of the United States of America, and to gain the liberties we now enjoy, as any other human being, there never was, nor is there a shadow of doubt in the mind of any intelligent or just man or woman. And if we do honor to Washington and Jefferson, if we lay the laurel on their brows, the same should also encircle the brow of Thomas Paine.

We offer the names of the following personages as specimens of the many appreciators of the services of the Author-Hero of the Revolution:

George A. Avery, Henry Evans, J. K. H. Wilcox, W. L. Ormsby, James Warner, James B. Valentine, J. S. Weldon, Albert Brisbane, E. P. Miller, Parke Godwin, J. K. Ingalls, William Rowe, Lewis Masquerier, Thomas Ainge Devyr, Lucy Stone Blackwell, Ernestine L. Rose, Ella E. Gibson, Horace Seaver, F. E. Abbot. George J. Holyoake, R. G. Ingersoll, B. F. Underwood, A. K. Butts, Warren Chase, S. J. W. Tabor, Robt. Dale Owen, D. R. Burt, Morris Altman, J. Commerford, D. M. Bennett, Editor "Truth Seeker," Susan Wixon, James Lick, G. L. Henderson, and John and Margaret Chappellsmith.

VISIT TO A LIVE MAN'S TOMB.

[From "The Truth Seeker" of Sept. 23, 1876.]

A week ago last Sunday we visited Cypress Hill Cemetery, East of Brooklyn, in company with our venerable friend, Lewis Masquerier, among other things to look at a monument which he has caused to be erected on the little plat of ground where lie the bones of his deceased wife, and where his own will ere long be laid away. It is a plain obelisk of Quincy granite, some four feet high, with four equal sides, gradually tapering from the base to the cap. Each side of the column is highly polished, and the faces or dies present a surface of thirty square feet. On these squares, instead of a death's-head and cross-bones; instead of a lamb or an angel even, he has caused to be engraved on one side a declaration of his principles, thus:—

"THE RIGHTS OF MAN

are founded upon the equal, perpetual, and individual natural wants for life, self-employment, self-government, and property; consequently the principles of perfect rights are equality, perpetuity, and individuality;

"Yet the institutions of all nations are based upon the evil principles of inequality, alienation, partyism, and usurpation, which produces the wrongs of warfare, chattel and hireling slavery, office-holding government, land monopoly, tenure and profit-mongery, changing from one phase or form to another until abolished;

"But by organizing all nations into townships of self-governed homestead democracies, self-employed in farming and mechanism combined, all can obtain true liberty and happiness."

On the opposite face is engraved his improved phonetic alphabet, consisting of eleven sonant or vowels and twenty-two con-

sonants. Every sound in human language is represented by a distinct letter or character.

On the front face are engraved the names of his wife and himself with date of death (in his own case this of course is left blank to be filled out when death visits him). On the reverse side are etched the sixteen primary solids, some of which are unknown both to ancient and modern geometry.

Stone posts extending below the frost lines are planted in each corner of the lot, and upon them rests a solid stone coping, twelve by fourteen inches, which must endure thousands of years.

Upon the whole, we deem it a very good way for a man to have his tomb or monument prepared while he yet lives if he has a special fancy as to how he wants it, and more especially if he has the money to defray the necessary expenses. As, however, we hope to live nearly a quarter of a century yet, we shall do nothing at present toward preparing our tomb.

This monument is situated on the Northwest quarter of Plot 516, Section 9, near Locust Grove, Northern end of the cemetery.

THE SATANIAD,
OR
CONTEST OF THE GODS,
FOR THE
DOMINION IN HEAVEN AND EARTH;

AND IN WHICH

Is shown that his Godship, Satan, has been much calumniated, particularly by Milton, though the most potent, wise and benevolent of the Gods.

A Nero playing upon his harp, in view of a city in flames, is a less frightful picture than that of the solitary philosopher basking in the serenity of his own speculations, but indifferent to the ignorance he could remove, the error he could correct, or the misery he could relieve.—REV. ROBERT TAYLOR.

There is no man, no god, no ism,
Too sacred for fair criticism.
No institution, church nor law,
The liberty of speech should awe.
Treat vice and error with no ruth,
And sift the universe for truth.

BY LEWIS MASQUERIER.

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IN SIX BOOKS.
BOOK I.

PRINTED AT HIS SATANIC MAJESTY'S ROYAL PRESS.
PUBLISHED BY THE AUTHOR.
NEW YORK, 1877.

TO
MRS. E. D. SLENKER, AND ROBERT G. INGERSOLL,
Leading Liberals of the age.
THIS WORK IS MOST RESPECTFULLY
INSCRIBED.

NOTES.

* See Rev. i, 16, and out of his mouth went a sharp two-edged sword. See also Rev. i, 14 and 15.

Nahum i, 1., and Heb. xii, 29. Hab. iii, 4.

* His nostrils breathe out fiery streams,

He's a consuming fire;

His jealous eyes his wrath inflame,

And raise his vengeance *higher*!!

Watt's Hymns, book 1, hymn 42.

† Thus war among religionists began with that of the gods in heaven; and the exclusive preference claimed by the Christian religion has terminated in persecutions even among those of its own devotees, varying in doctrine. But previous to Christ's advent, according to *Gibbon*,

"Each nation suffered its neighbors to follow their own method of worship, to adore their own gods, to enjoy their rites and ceremonies, and discovered no displeasure at their diversity of sentiments in religious matters. They all looked upon the world as one great empire, divided into various provinces, over every one of which a certain order of divinities presided, and that, therefore, none could condemn the gods of other nations, or force strangers to pay homage to theirs."

PREFACE.

It is the aim of this work to give a fair and impartial account of many of the most remarkable adventures of the whole family of the Gods—to applaud their virtues and condemn their vices with the same freedom as those of men. It is intended also to infuse a greater reverence among religious devotees for that Incomprehensible Power that controls the Universe.

It must be very extraordinary indeed, if the tolerant spirit of this age cannot permit the Gods to be spoken of with the same freedom with which Homer spoke of them in his age of universal superstition. The history of the Gods has been far more neglected than that of men.

Tasso and Milton have also, not only taken great liberty in eulogizing their favorite Gods, but have traduced those of other nations. It is intended, therefore, to remove the prejudice with which, particularly the latter has loaded the minds of mankind.

Though Milton has done Satan much injustice, yet it must be admitted that he wrote what constituted a step in free enquiry and democracy; but which cannot pass for the same now in this more radical age which has outgrown him. His works have performed their part, and he cannot be revered in an age to which he could not reach.

It is Satan, who is the author of this ever-improving constitution of matter, by which each preceding stratum of the earth or stage of civilization, though not the most perfect, is yet a necessary foundation for the succeeding. But the aristocratical and clerical followers of Jehovah are great sticklers for things remaining as they find them. Hence their great hatred for Satan, as the cause of unceasing revolutions in favor of liberty, equality and improvement among mankind.

The epics, "Jerusalem Delivered" and "Paradise Lost," have

performed their part in fermenting the sentiments of mankind. The religious enthusiasm engendered by them is no longer needed. It is therefore intended to take off a little of the reverence for them in a different manner from "Homer Burlesqued," "Eneid Travestied," etc., and to avoid their occasional obscene expressions.

The age of the marvelous is nearly over. The majority have now become so intellectual as to prefer the natural to the supernatural. Authors therefore are beginning to write more about the realities of life. Our literature must teem with an account of things upon earth, and less in heaven. It must abound with representations of the real causes of the evils of society, as found in such works as those of Shelley, Darwin, Tyndall, Draper, Huxley, and Ingersoll.


Of all Satan's traducers, Milton is the most conspicuous. He has so blackened his moral character, that he has also made him physically black. Though most symmetrical in shape, yet the clergy have portrayed him as a monster in form—having horns upon his head, hoofs for his feet, and the tail of a beast, to make him approach somewhat the deformity of their own Jehovah, who, they say, has a woolly head, a horn upon his hand and one like a two-edged sword coming out of his mouth.

Satan has been represented by Milton as rebelling in heaven instead of Jehovah, who usurped its entire government, and then sent his armies to war against him. This extraordinary aggression of Jehovah & Co., has perpetuated such a hostility between them, that there has been ever since a competition in world making, and in inhabiting them with human beings for the purpose of supplying the palaces of their respective heavens with worshipers. Mercury, Venus, Mars, Jupiter, Saturn, and Uranus, collected the matter that composes the planets called respectively by their names; while Satan, Pluto, Ahri-man and others, the gods of fire and electricity, collected it into suns and thus gave a common center of gravity around which they circulate. It is these that give the agent of motion change, life and mind. They are the real transformers of matter, without which there would be no progression towards civilization.

But the only worlds which Jehovah & Co. attempted to

make are this earth and moon of ours; which they made out of very inferior materials, such as meteors, the cinders of burnt-out suns, broken rings of planets and comet's tails. This earth is a botched piece of workmanship, three-fourths being covered with water, and much of the other fourth is desert. Instead of making his Adam and Eve as the other Gods did theirs, to know evil as well as good, he attempted the impossibility of making them to know good only, which threatened their extinction amidst the numerous evils around them. But Satan in compassion for their defenseless situation gave them the faculty of knowing evil as well as good; for which meritorious deed Jehovah became incensed, turned them out of Eden and inspired the credulity of his prophets to write all kinds of slanders against Satan and all the other Gods ever since.

Jehovah's people after his nurture and admonition for several generations, degenerated so much that he sent down some of the Godlings about him to improve the breed as Jupiter did the Grecian race; but his Demigod breed proved no better than that of men. At last he found them so incorrigible that he destroyed them, saving but one family as seed to begin with again. They again degenerated, but to keep them from following other more attractive Gods, his son Jesus incarnated himself, thinking that by becoming a man like themselves he would grow popular, but they refused him as a political king and crucified him. But Satan has taken a very different course to regenerate mankind, by the slow operation of natural causes. All of these events will however, be told in this epic in their proper time and place.

 This poem ranges through the Old and New Testaments through the Dark Ages up to the present time, praising all that is good as coming through the inspiration of Satan, Jove and other gods, and lashes all that is wrong in both men and things, as being inspired by Jehove & Co.

SATANIAD.

THE ARGUMENT.

The Proemium. The genuine Muse invoked. Censure of Milton for writing an Epic Poem devoid of natural objects merely for poetic glory. His failure in attempting to soar above nature. Criticism of his rough blank verse, and an eulogy on rhyme. His failure to show the cause of Evil, and to "justify the ways of Jehovah to Man. The real cause of Evil. How that the whole family of the Gods, before the creation of the earth, reigned as equals and co-partners over the Universe. Pedigree and character of the Holy Ghost. How that Jehovah, his son Jesus Christ, and his grandson, the Holy Ghost, bribed and corrupted two-thirds of the angels in favor of a monarchial government of a single trinity of Gods, instead of the aristocratic government of all the Gods reigning in triads. How that Jehovah commanded his trumpeter, Gabriel, to call a meeting of all the Angels favorable to the change of government. How that Jehovah and his son Je-us conspired against his father Jupiter, his grandfather Orus, and brothers Ormuz and Bramah, his uncle Neptune, his great-uncle Osirus, his nephews Mythra, Chrishna and Vishnu, and his cousin Satan. They conspired also against Satan's father, Pluto, his grandfather Typhon, his brothers Abri-man, Siva and all the rest of the Gods, and then ordered themselves to be proclaimed the universal monarchs of heaven, and took the Holy Ghost into partnership, to fill the vacancy of the third person in their godhead occasioned by the rejection of Satan. The celebration and feast. How that Satan and the dethroned Gods, with one-third of the Angels, withdrew to the opposite side of the Universe and built themselves a new heaven. How that the malign triune of usurpers sought to overthrow them into the deep abyss beyond the bounds of heaven. Description of the new heaven and its consecration. News brought that Jehovah had sent Michael and his angels to war upon the Gods in their new heaven.

BOOK I.

Attend truth lovers while I tell
How great a punishment befell

Jehovah^{and} his rebel host,
His Jesus Christ and Holy Ghost;
How he became good Satan's foe,
And aimed at him a wicked blow.
But Sate expelled him from his berth
In heaven to figure here on earth.

Sing Nature's Muse! who doth inspire
With truth and philosophic fire;
Arise! ye trains of thought, arise!
Nor misconstrue, nor dogmatize;
True views from those absurd untwist,
Refer to things as they exist—
As shown to fingers, ears and eyes,
Impressions there must first arise.
They rise too when we cogitate,
By mental laws associate
As all surrounding things combine,
Become the source of truth divine—
But joining horse and alligator,
We make a being not in nature.
Therefore thy better gifts I choose,
In preference to the fabled muse.
I have no faith in any such
A muse which some invoke so much;
Nor have I in the Holy Ghost,
Which pious Milton teazes most;
(Who says upon the formless earth,
It sat dove-like, to give it birth.)
That throws men into holy fits,
To give them grace to purge their wits.
Guard me against that knavish muse
Who Sinai's "secret top" did choose,
To hide meek Moses while he wrote,
And his humbugging schemes promote;
Where he for forty days could linger,
While carving marble with his finger,
On which he ten commandments gave
To rule each murderous, pilfering knave.

While he with great Jehovah was
Receiving his commands and laws,
While scheming on his own behalf,
To fitch the worshiped golden calf.

Let me not flights like Milton take,
And over Nature's boundary break;
Nor soar above fixed Nature's laws
In search of some supernal cause;
Yet Milton, who disdained to write
Of Nature, took "no middle flight;"
In his attempt at soaring higher,
Fell from the skies into the mire!

Now Milton owned to every friend,
If fortune should his life extend,
That he would write an Epic story,
To be a monument of glory
To his, and to his country's name,
That ages might transmit his fame.
Ah! little did he think that I
Would deem his song a sacred lie.
He wrote then merely for a name,
Which wears out with the subject's fame—
Thus pious Milton sacrificed
His authorship to Jesus Christ;
Made him the hero of his song;
His fame with his sought to prolong;
The "Illiad" strove to imitate,
And wished to be as Homer great.
Through life he meditated long
For some great theme of epic song;
At last, moved by the Holy Ghost,
The wars among the heavenly host
Began to sing. In blank verse song
Has put on Satan all the wrong.
And then he strives to justify
Jehovah's ways to Man, and lie
Him out of causing Adam's wrong,

In having suffered sin so long.
Thus Gods like kings becoming strong,
Vile courtiers tell 'can do no wrong.'

Great Milton striving to excel
And reach the supernatural, fell
Below the natural; nature binds
Within her realm all human minds;
The higher men attempt to soar
Above, they only fall the lower.
He has in toughest metre sung
A lay in roughest words and tongue.
His style and words are overwrought,
And artificial as his thought.
From end of line the sense he draws,
Too oft in middle makes the pause:
Now, when the sense of line cannot
Come at the end, it should be wrought
And to the next one carried further,
Or still be lengthened to another.
He doth his phrases so transpose,
His verse flows not so smooth as prose;
For metre, without proper measure
And pauses, gives but little pleasure;
Rhyme too, as well as pause and metre,
Makes language read and sound much sweeter
Lines ending with rhymed words are like
Poles having on one end a spike;
They help their wit to penetrate
The obtuse bigot's heart and pate.
Besides the conjuring up a rhyme,
Oft starts a thought the most sublime:

We think through verse, feel lighter, brighter
And feel ourself a mightier writer;
 ur thoughts and words we single, mingle,
Like music make them tingle, jingle
We love to glide along and chime,
And let the sense run through the rhyme,

As if it was not in the way,
But placed to make it poetry:
Nor let the rhyme point out the track,
And keep the sense behind its back;
But let the thought move with such force,
That rhyming can not change its course.
Lack, sense must when it flies the track,
Pack, then it must, upon rhyme's back.
By means of verse great poets rise
And quaff the ether of the skies.
And comet-like from darkness burst,
Enlightening the Universe.
A sleepy thought by rhyme will wake,
And out of fancy's prison break.
Our thoughts, accompanied with rhyme,
High heaven's steep are sure to climb,
There like a lover with his maid,
On flowery meadows promenade.

But Milton by rejecting rhyme,
Could neither keep the tune nor time.
His theme in heaven might be sung,
Where angels have a tuneful tongue—
They who are said to gain the palm
Of song, might sing it for a psalm.
'Twas Addison and Johnson, who
The Christians' admiration drew
To Milton's bible-hatched tirade,
Accepted now as stock in trade,
And that fell superstition might
Reign sole supreme o'er mental night.
Thus Milton says that Adam's sin
In Satan had its origin,
And strove the load of guilt to pack
On Satan's from Jehovah's back.

The cause of evil may be traced,
But in no single thing is placed.
'Tis disproportion and excess,

Of parts and motion, more or less;
 'Tis to be found no place it seem,
 But in the high or low extremes;
 Thus, the extremes of heat and cold
 Some natural evils may enfold;
 Thus the extremity of heat,
 And motion of the wind when fleet,
 Produce fell whirlwinds and tornadoes,
 Draughts, famines, earthquakes, and volcanoes.
 Thus the excess of appetites,
 And passions, moral ill incites;
 But neither passion, heat, nor motion,
 Produces wrong in right proportion,

The Gods before creation, reigned
 In partnership, and peace maintained.
 Each had a different attribute,
 Which with some other god's would suit.
 They all were classed in triune grades —
 In triads worked at different trades.
 One made, one saved, another changed,
 And thus world-making was arranged.
 Jehovah, Ormuzd, Brahma, Jove,
 The trade of world-creating drove;
 While Mithra, Vishnu, Fot and Christ,
 Saved them from being sacrificed;
 While Typhon, Satan, Ahriman,
 Changed matter to be formed again.
 'Twas thus the race of Gods at first
 Together ruled the Universe;
 In triads each sat on his throne,
 And claimed his God-head as his own;
 And thus equality maintained,
 As democratic sovereigns reigned —
 Until Jehovah claimed the throne,
 And called the Universe his own.

Yet partial Milton hath forsooth
 Told but a portion of the truth.

Says Satan with his angels fell
From grace, and was cast down to hell;
But no such place has yet been found,
Within the Universe's bound.
The trio first their friends provoked,
They first their plighted vows revoked,
Jehovah first with Christ his son,
Resolved that they would reign as one,
Becoming with ambition fired,
Against the other Gods conspired.
They from their Godhead wished to strike
Just Satan whom they would not like,
Because they found he had a taste
For natural more than holy grace.
For well they knew that Satan was
Too democratic for their cause;
That he for equal rights would burn,
And all their machinations spurn,
So they preferred the Holy Ghost
To all among the heavenly host,
And chose him as a substitute
Who did their purpose better suit;
He was the son of Jesus Christ
And Magdalene, born over twice,
She to the Furies was related;
Like all spirituals, nature hated.
She loved the virtues of her race,
And godly more than natural grace,
Her son possessed an attribute
Of which all gods were destitute;
He had the power to inspire
E'en gods with holy zeal and fire;
He could infuriate the mind
Of angels and a godling blind.

But not till Christ was incarnated;
From earth to heaven was translated,
Did Holy Ghost do aught on earth
To give to Christians their new birth;

Although they were for ages lost,
Came not till day of pentecost:
Then spoke in Hebrew, Greek, and Latin,
With cloven tongues, and slandered Satan.
Though they have reigned in opposition,
Yet Satan's milder disposition,
Has never made men fight for him;
To form dogmatic creed or whim;
To jail and gibbet, burn and slay;
Crusade—rule with fanatic sway.
The Holy Ghost since he has trod
The earth, has been a furious God:
Is such an immaterial creature;
So destitute of shape and feature,
Distracts poor souls that cannot know
Him as a friend or as a foe—
He gives the eyes of faith for seeing;
Despises all corporeal being;
Deludes so much, the Christian thinks
All nature is corrupt and stinks.
He makes weak Christians without reasons
Believe the wisest men are heathens,
And that mankind would putrefy
Without the salt of grace, and die.
'Tis he who stimulates and drives
Poor dupes to sacrifice their lives.
But Satan only makes men rise
Against all things that tyrannize.
He makes men think and nature learn,
The cause of evil to discern.
'Tis he who makes me ridicule
The bigoted and pious fool.
'Tis he who guides my daring pen
To lash the crimes of knavish men.
'Tis he that makes me virtue laud,
And lash the crimes of any God.

Jehovah saw that Holy Ghost
Was of all Gods most animose,

Took him and Christ in dark conclave,
And his ambitious counsel gave:
Directed Christ to promise all
The angels they should never fall;
That he, helped by the Holy Spirit,
Would share with them the glorious merit;
And would regenerate anew
With holy graces all those who
Excessive bliss had worn to pain
All sensibility of brain.
Now Jesus Christ and Holy Ghost,
Did canvass all the heavenly host;
Until two-thirds were all agreed
To have them for their kings and creed.
Now as the morn with yellow ray,
(For heaven like earth has night and day)
Gleamed dazzling o'er a golden plain,
Unveiling heaven's wide domain,
Bespotted with white-feathered Gods,
And angels sitting round in squads,
Like swans upon the yellow sand
Along the dreary ocean strand,
Jehovah ordered Gabe to warn
By blowing on his bugle horn,
To summon all the heavenly host
Around him, Christ and Holy Ghost.
The plains and skies soon gleamed around,
Far as the blue horizon's bound,
With flocks of gods and angels flying;
In swiftmess with each other vieing.
They sat down on the circling side
Of amphitheatre, high and wide
Around the throne that rose aloof
Beneath the pillared sky-like roof.
The other gods in triads all
Thus summoned by the trumpet's call,
The reason why as yet unknown
Sat down upon the common throne.

There Jove sat with his thundering rod
Frowned clouds, smiled lightnings, looked a God.
There nobly honest Satan sat,
A genuine heaven-born democrat.
There Jesus Christ sat at his post,
And by his side the Holy Ghost.
Jehovah there with eyes of fire,
Now burning fiercer with desire,
Smoked blackly from his mouth and nose
Like tarkill which upcurling rose.
There halo-headed Christ his boast,
And the white-shadowed Holy Ghost.
Urged by his council and his might
Change black to white and wrong to right
Jehovah from his smoke-formed cloud
Now rose and looked upon the crowd.
At length the awful silence broke
And to the listening angels spoke.
“Hear all ye gods and angels bright,
Hear my decree which must be right;
Each hierarch, decree and class,
Hear my decree and let it pass.
This day my dear grandson and son,
Who with myself are only one,
I have anointed to enthrone,
And reign o’er all with me alone.
They on my right and left, you see,
Are both the lawful heirs from me;
I crown them with myself your king,
To save and govern every thing.
I by myself have sworn that all
Before no other Gods shall fall.
Who disobeys the Ghost or Son,
Doth also me for we are one;
Shall out the Universe be cast,
Their fall through chaos ever last.
I therefore put in Satan’s place,
The Holy Ghost the god of grace.

I therefore do this day resolve
 With Satan's God-ship to dissolve,
 I can with him no longer reign,
 With him my government maintain."

And now the roof of heaven rung
 With shouts from every venal tongue,
 With shouts from all the vassal host,
 'Long reign Jehovah, Christ and Ghost—
 We choose them for our kings alone,
 For ever place them on the throne."

Each God now started with surprise,
 And first began to ope his eyes—
 They saw Jehovah, Christ and Ghost
 Had been corrupting all the host;
 Had gained the major part to join,
 In usurpation to combine,
 And had advised that Gods like him,
 Their triads of third-heads to trim;
 That Pluto, Siva, Ahriman,
 Third persons in each trinal plan,
 'Like me should from your Godheads clip;
 Dissolve such monstrous partnership.'
 Thus he insults and disapplauds
 Before their faces brother Gods;
 Offended Gods of greater worth,
 All of the same paternal birth;
 Yet none like him was so deformed,
 Or had such barbarous deeds performed.
 His head was "white as wool," and big
 As if he wore a fleecy wig,—
 Had claws upon his hands like leapards'
 Which show the cause why priestly shepherds
 Since then their God's blood-thirst to steep
 Have sacrificed so many sheep.
 A two-egded sword-like horn, uncouth,
 Came from his mouth like wild boar's tooth;
 Together with his flaming eyes

And nostrils from which smokes arise,
Make such a God the very first
Great monster of the Universe!*

Jehovah thus his virtuous brothers—
Ormudz and Brahma, Fot and others,
With his grandfather Orus, drove,
Together with his father Jove,
From heaven's co-parcenary throne
And shared it with his sons alone.

Now after he had crowned his sons,
His God-head filled with chosen ones,
His friends still better to beguile,
The Gods to please and reconcile,
He gave to all a feast and dance
To steep their minds in pleasure's trance.
Each God and Goddess most inclined,
Each male and female angel joined,
Danced to the organ's solemn tone,
And psalmist's mournful nasal drone.
Each one would hop, skip, jump and whirl
Around like shaker boy or girl,
Or Christians when they camp for days,
While preachers th' Holy Spirit raise,
That dance and jump, jerk, pray and shout,
While Evil Spirits are driven out.
Then gathered round their sweet repast,
To slake their thirst and cloy their fast.
They circled round in merry mood,
The tables "piled with angel's food."
Then, after one with lengthened face
Jehovah thanked by saying grace,
Began to eat, strong nectar quaff,
To crack the pious jest and laugh;
Until with love and wine inspired,
Toward the dancing halls retired;
Resumed again the merry dance,
With love each other did entrance.

Each God and Goddess, Angeless
 And Angel, that could each caress,
 When love and beauty's charm inspired,
 With holy sense and grace were fired.

Christ finding he increased in might
 Decreed and introduced a rite,
 To make the angels sing and pray
 By turns to trinity all day;
 Decreed that all the sainted race
 Must take for reason, faith and grace.
 By turns the angels night and day
 Stood sentry, guarding foes away.
 Thus were they forced to guard and sing
 Around their self-made trinal king;
 To study, student-like, all day,
 The attributes of trinity.
 Strange! that a God should be so vain,
 To love a never-ceasing strain;
 To make the Angels bow around,
 To kneel and squat upon the ground,
 With upturned eyes and trembling limbs
 To drone his praise in doggerel hymns:
 While cherubs hang upon the throne,
 And flutter, parrot-like, and moan
 The solemn prayer at the cross,
 For angel saints that Christ had lost:
 While some their sheep-white eyes upturned
 To Christ enthroned, with fervor burned;
 Sung trinity in solemn psalm,
 While he their fellows judge and damn.
 Judged every one who dared oppose
 His government, rebellious foes.
 His Angels sat in clubs around
 The judgment bar, and verdicts found
 Against their fellow angels, who
 Were judged to be a rebel crew.
 See angels prostrate here and there
 Around the judgment seat in prayer;

Pleading for mercy at the bar
Of Christ, with tears and wild despair.

There sat he on a whiteish throne,
Well built of angels' skull and bone;
Relentless at their tears and sighs,
Which hardened him to tyrannize;
Formed an inquisitorial court,
Of groans and tortures made a sport.
His throne remained, yet scriptures say,
'That earth and heaven fled away
Affrighted from before his face,
Though for them there was found no place."

The dethroned Gods indignant saw,
The trio made their will the law;
Had heaven's institutions changed;
The former government deranged;
Yet from the throne withdrew in peace,
Nor deigned to join them in their feast.
They saw that those who put their trust
In Christ, must lick the golden dust.
They all, too, felt without dissent,
The same indignant sentiment.
These Gods, now called the Angels, who
Adhered, to counsel what to do;
They found one-third were for them still,
And that it was their wish and will
To leave the fallen angel elves,
And build a heaven for themselves.

Now Satan rose and made a speech,
Most eloquently did beseech
His brother Gods and Angels, all
To haste away, else they might fall
Beneath the much more numerous host
Of Christ, Jehovah and the Ghost.
To this they one and all agreed,
Selected him to take the lead.

Then left the tyrants' triune throne,
And sought a heaven of their own.
They all at Satan's wise behest,
Then steered their course towards the West,
And curved half way around the zone
To find a place to build their throne.
On wings and chariots took their flight,
Left ancient home and sacred right;
For there they could no longer dwell,
Since it had now become a hell!
They thought the fallen angels would
Corrupt them to a vassal brood;
Thus they resolve to emigrate,
And leave the objects of their hate:
They were too wise and good to war,
Sword argument they did abhor;
They knew that neither might nor fight
Could alter either wrong or right.
Jehovah trembling for his realm;
Now sought these Gods to overwhelm.
In wrathful vengeance wished to curse
And cast them from the Universe!
I would inform, as 'tis unknown,
A concave and material zone
Surrounds the Universe, and bounds
The worlds in their eternal rounds.
Beyond this zone which bounds the stars,
Naught reigns but wild chaotic jars.
The trinal Gods beyond this zone
Malignant would have overthrown
The host of Satan into this
Chaotic, bottomless abyss,
Where they would never find a place
Through the immensity of space
To light upon, but would be falling
For ever through old chaos sprawling.
For should some comet, planet, star,
Or even a God, advance too far

Beyond the outside of this zone,
From loss of gravity are prone
To fall into the vast profound
Beyond the Universe's bound.

Jehovah then with vengeful hate
Sent Michael to exterminate
Like Pharoah; then went Jesus, who
Failed also Satan to subdue.
But the particulars, how and why,
Shall all be told of by and by,
The bloody battles which they fought
With Satan without gaining aught,
But set a bad example for
Frail man with fellow man to war.
Thus, men and gods were barbarized,
But now, becoming civilized,
They war much less upon each other—
Begin to call each one a brother.

In nine days Satan and the Gods
And angels reached their new abodes;
They now had circled half the zone—
Were opposite to trio's throne—
They passed o'er regions on the way,
Which often tempted them to stay.
But now the landscape still more fair
In brighter colors seemed to glare;
Now pyramidal castles grew
From precious stones of every hue;
Through vistas of the groves they peered,
Far in the horizon upreared.
Thus marble, emerald, agate
And diamond grow and germinate,
Until they into castles grew,
Beyond what skilful art can do.
There undulating verdant plains
Refreshed by gently falling rains,
Forever greened and bloomed with flowers,

With meads and viny groves and bowers.
There cool and lucid fountains gushed.
From moss-grown diamond cliffs, and rushed
In murmuring tones that breezes bear
Toravish each celestial ear.
There trees bear fruit, milk, bread and meat,
And Gods have but to pluck and eat.
The Gods now reared a spacious dome—
A new throne, heaven and a home;
The roof the massive pillars prop
Above a crescent mountain's top.

The angels now had nought to do,
But cut out doors, and windows through
The natural castles near the base,
And finish them to suit their taste.
They were so clear and glass-like bright,
That every part let through the light.
Here all the angels lived in peace,
Where youth and health could never cease.
Here, no extremes of heat and cold,
Of rain or drought, their bliss withhold.
Here one eternal summer reigns
O'er those deep-colored groves and plains.
Here angels have a splendid view,
Far as the horizon's deep blue;
From hills and castle-tops survey
Green plains where winding streamlets stray.
Where diamond castles brightly gleam
From sun-lit sky's mild whiteish beam.
And here the cool and gentle breeze
The streamlet waves and rocks the trees.
Here limpid founts in sparkling rills
Dash murmuring down the emerald hills,
Flow o'er a diamond-pebble bed
Among the rank grass of the mead.
The flowered meadows spread between
The groves throughout the verdant scene.

Here daisies, violets, and lillies,
Pinks, hyacinths and daffodillies;
Likewise the sweet and ruddy rose
In everlasting beauty blows.
And here the creeping, curling vine
Doth round the leafy tree entwine,
With interwoven leaves and flowers
Forms most delightful shades and bowers;
With scent so sweet, a fond retreat,
Where bird-like, angels love to meet.
With pleasure here they never cloy —
Their lives are one eternal joy.
Here joys of sense, of heart and mind
Are exquisite and more refined.
All sights most beauteous here appear,
All music charming to the ear,
All scents most pleasant to be smelt,
All forms delightful to be felt,
All food delicious to the taste,
Are found in this celestial place.
All visions pleasant to the mind;
All memory, fancy, thought divine;
All passions thrilling to the heart,
Without allow — without a smart;
All love and friendship — all combine
To make them happy and divine.
Here angels, gods, and saints are seen
Wandering through the flowery green;
All young and beauteous — full of glee;
In love and harmony agree.
From culling flowers through the glade
Sit under bowers in the shade;
And there they form a social ring,
And all in concert play and sing.
Likewise sweet converse all will hold
On science, matter, heart and soul;
And tell to each the place and name
Of all the worlds from whence they came.

Thus, every thing that is celestial,
As well as those that are hellestial,
Are much akin to things terrestrial.

A silken garb on angels grew,
And made them lovely to the view;
With nought to do but talk and play,
And on the flowery beds to lay.
No lack of shelter or of food
To stir up any selfish feud.
All were in common. None would deign
But while they occupied a fane
To claim it; all possessed in worth
An equal share in all the earth.
Now having reared their mountain dome,
The gods lived happy at their home;
On honey, milk, and fruit they fed,
On nectar and ambrosial bread.

Now Gods and Angels one and all
Were summoned at the trumpet's call:
Assembled all to consecrate
Their dome and to congratulate.
There on their thrones in common owned
Their Gods sat mountain-high enthroned,
There, on a circling mountain's side
Around the angels sat enskeyed.

First Satan rose and spoke aloud
To Gods and the angelic crowd:
‘O myriads of immortal Gods
Untainted by usurpers frauds:
We have now without any leaven
Of that we left a better heaven,
Let us in peace and love unite,
Nor wish our fallen kin to fight,
Let none in duty be remiss,
But cultivate immortal bliss.”
He pointed out the glorious sight

Of heavenly landscapes shining bright;
 Nor would he like incarnate Christ
 Their venal worship have enticed;
 Who since as friend of man went down
 To earth to gain a human crown;
 And yet the Jews! Oh monstrous thing,
 Refused his Godship for their king!

Jove next spoke in a voice of thunder,
 Which seemed to cleave the dome asunder;
 As he made with his arms a stroke,
 The lightning from his fingers broke.
 The same who since reigned over Greece,
 And turned the Trojan war to peace;
 Who, on Olympus' cloudy height
 Forbade the Gods with men to fight.
 He, like a God, gave good advice
 To angels to abstain from vice;
 Regretted all his rebel son
 Against them through ambition done.
 And other members of his race
 Who did their brethren all disgrace.
 Then he advised all to forget —
 Forgive their foes without regret —
 His father Orus, since adored
 In Egypt, next his kin deplored;
 With Typhon and Osirus, too,
 Wished not to hurt the venal crew.
 Next Ormuz, Mythra, Ahriman,
 Who since reigned over Persia's land;
 Then Brahma, Siva, Fot, and Vishna,
 With Hermes, Juggernaut, and Chrishna,
 Who still reign o'er the Hindoo race,
 Regret their brethren's foul disgrace.
 Apomti, Intiquoacui,
 Churanti, Tlaloc Mexitli,
 With Tezcallipuca and Ve,
 Vile, Manito, Loke, Frea and Thor,
 Declared they were opposed to war.

Then Moloch, Chemosh, Ashtaroth,
Astarte, Mammon, Dagon, Goth,
With Gog, Beelzebub, and Bel,
Wished peace with all their foes who fell.
This Moloch is the same who reigned
In Canaan and his might sustained,
Until Jehovah jealous grew
Because he was not worshiped too;
Sent wandering hordes of Israelites,
Who slaughtered all the Canaanites,
Who also did the statues quell,
Of Moloch, Beelzebub, and Bel;
Who ever were content and pleased
With images and offerings greased;
With fires kindled night and day
Where worshipers might dance and play
Upon the mount within the groves,
Where youth could cultivate their loves.
They but encouraged smaller vices,
Had fewest human sacrifices,
But yet Jehovah had not less
Than total nations for a mess.
These are the Gods who swayed the most
On earth when first came Holy Ghost
To take their worshipers away,
And put them under holy sway.†

Now, as the Gods lolled on their thrones
In soft repose, to pleasure prone,
They saw afar an angel fly,
Like comet glaring through the sky,
Who at their feet soon breathless fell,
And dire news began to tell.
Said he had seen half-way almost
From their own bounds a warlike host,
Whom Michael led with hasty fight,
And whom he thought almost in sight.

SATANIAD.

BOOK II.

ARGUMENT.

Satan, Jove and the other Gods armed themselves with thunder and attacked Jehovah and his myrmidons upon the confines of Chaos. They seize upon the burnt-out suns, worn-out planets, comets, broken rings and moons, etc., lying in the chaotic lumber-yard of the Universe and hurl them at their enemies. They take Jehovah, Christ, Holy Ghost, and imprison them on this earth—the poorest of all the planets—and imprison their angels upon the hot planet Mercury. Satan and Jove had previously established laws of progressive development to the mineral, vegetable, and animal worldoms. Jehovah drowned the thousand-lived people to keep them from progressing in knowledge and civilization, chooses a favorite tribe and directs them to destroy all the worshipers of the Gods. He leads them through the wilderness forty years because they sometimes followed other gods. Gave them the land of the Canaanites and ordered their extermination. And gave them a blazing light at night to aid them in their slaughter, as he could not stop the motion of the earth and lengthen the day.

Soon Satan called aloud to Jove
And all their host to flight Jehove;
With thundering arm drive all pell mell
With flashing thunderbolts to Hell!

NOTES.

1. This is not the brimstone hell which Jehove, Jesus and the Holy Ghost and the Calvinists and other Christians so much delight in, but only a warm planet of ninety degrees, where those rebel angels are only cursed by moulting their feathers and making them look like ugly nude bipeds, and the monotonous singing of psalms. The words hell and damn are the only boons the Christian system has given us to keep the heart of the Freethinker from bursting with indignation against the ignorance, persecution, and crimes of Christians. These parties and their priests have, through ages, been slandering Satan and Jove as the authors of evil, and as presiding over hells which they themselves have trumped up. I cannot bequeath such institutions to men like Smith, Girard, Cooper, Franklin, Astor and Lenox, but I bequeath to posterity my Sociology. These vestiges of the moral world may be covered up by future laborers like tracks of the birds of the geologists in the rocks. I have engraved some of my opinions on granite, so to teach from my tomb as well as from my books, and I hope that pilgrimages may be made to it two hundred and fifty years hereafter.

WHAT IS IT?

Is the so-called inspired scripture, self-contradictory?

Is it Divine or Human? Is it the Word of God or the work of Man? Reader, have you searched the Scriptures? Have you attentively read the Bible? What do you think of its teachings? We commend a few of them to your careful consideration.

I have seen God face to face... No man hath seen God at any time.

With God all things are possible... And the Lord was with Judah, and he drove out the inhabitants of the mountain; but could not drive out the inhabitants of the valley, because they had chariots of iron!!!

I am the Lord, I change not. I will not go back, neither will I repent... And God repented of the evil that he said he would do unto them, and he did it not.

There is no respect of persons with God... Jacob have I loved, and Esau have I hated... Is not my way equal?... For whosoever hath, to him shall be given; but whosoever hath not, from him shall be taken away even that he hath.

I am a jealous God, visiting the iniquities of the fathers upon the children... The son shall not bear the iniquity of the father.

It is impossible for God to lie... If the Prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet.

Take no thought for the morrow... But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel.

All they that take the sword shall perish with the sword... He that hath no sword, let him sell his garment and buy one.

Provide neither gold nor silver nor scrip for your journey, neither shoes nor yet staves... Take nothing save a staff only; no scrip, no bread, no money, but be shod with sandals.

Be not afraid of them that kill the body... And after these things Jesus would not walk in Jewry, because the Jews sought to kill him.

Remember the sabbath day to keep it holy... The new moons and sabbaths I cannot away with; it is iniquity.

All the woman children keep alive for yourselves... Thou shalt not commit adultery... Then said the Lord unto me, Go yet, love a woman, an adulteress... Whoremongers and adulterers God will judge.

If brethren dwell together and one of them die, the wife of the dead shall not marry without her husband's brother shall take her to wife... If a man shall take his brother's wife, it is an unclean thing.

I counsel thee to keep the king's commandment... But the midwives feared God, and did not as the king commanded... Let every soul be subject to the higher powers... Shadrach, Meshach, and Abednego, answered and said: Be it known unto thee, O king, that we will not serve thy gods nor worship the golden image which thou hast set up... For rulers are not a terror to good works but to evil... And the rulers were gathered together against the lord and against his Christ... The powers that be are ordained of God... Both Herod & Pontius Pilate,

And it was the third hour, and they crucified him... It was about the sixth hour, and he saith, Shall I crucify your king?

The first day of the week cometh Mary Magdalene unto the sepulchre... The first day of the week came Mary Magdalene and the other Mary... Mary Magdalene and Mary, the mother of James, and Salome brought sweet spices... It was Mary Magdalene & Mary the mother of James, and other women, that were with them.

And the men which journeyed with him [Paul] stood speechless, hearing a voice, but seeing no man... And when we were all fallen to the earth, I heard a voice. And they that were with me heard not the voice.

Therefore Michal, the daughter of Saul, had no child unto the day of her death... The five sons of Michal, the daughter of Saul.

And the anger of the Lord was kindled against Israel, and he moved David against him to say, Go, number Israel... And Satan provoked David to number Israel.

And David's heart smote him after he had numbered the people. And David said unto the Lord, I have sinned greatly in that I have done. . . . David did that which was right in the eyes of the Lord all the days of his life, save only in the matter of Uriah the Hittite.

I bear witness of myself, yet my record is true. . . . If I bear witness of myself my witness is not true.

By the deeds of the law shall no flesh be justified. . . . The doers of the law shall be justified. . . . A man is not justified by the works of the law. . . . Ye see, then, how that by works a man is justified.

The trumpet shall sound and the dead shall be raised. . . . He that goeth down to the grave shall come up no more.

My yoke is easy and my burden is light. . . . All that will live godly in Christ Jesus shall suffer persecution. . . . There shall no evil happen to the just. . . . Ye shall be hated of all men for my name's sake.

Wisdom's ways are ways of pleasantness and all her paths are peace. . . . In much wisdom is much grief, and he that increaseth knowledge increaseth sorrow.

It shall not be well with the wicked, neither shall he prolong his days. . . . Wherefore do the wicked live, become old, yea, are mighty in power?

Foolishness is bound up in the heart of a child, but the rod of correction will drive it far from him. . . . Though thou shouldst bray a fool in a mortar, yet will not his foolishness depart from him.

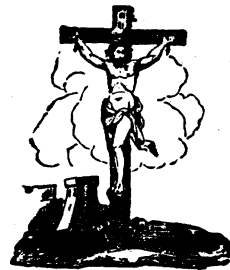
The rich man's wealth is his strong tower. . . . Woe unto you that are rich. . . . The destruction of the poor is his poverty. . . . Blessed be ye poor. . . . Give me neither poverty nor riches, lest I deny thee, or lest I be poor and steal.

Reader, perhaps you doubt the correctness of the foregoing quotations, or think that they are garbled. Not so; on the contrary, hundreds, aye, thousands of just such contradictory passages may be found in the Bible. If you wish to investigate this subject further—if you wish to see at a glance the multitudinous self-contradictions of the so-called Word of God, arranged under separate propositions, each proved affirmatively and negatively with full quotations and references, and without a word of comment, send 27 cents for

SELF-CONTRADICTIONS OF THE BIBLE!

An Extract from the Yahoo, a powerfully Satiric Poem against all religions of 120 pages.

Look round the globe, for near two thousand years,
The cross has deluged it with blood and tears;
Has not this cross, this emblem of salvation,
Rendered this life a temporal damnation?
Is not a crucifix a horrid sight?
Yet christian yahoos view it with delight!
A naked man upon a gibbet nailed,
By squeamish girls is e'en with rapture hailed!
They call it Lamb, Sweet Jesus and Dear Savior!
And out-rant bedlamites by their behavior.
Each bigot cries, his head with rubbish crammed,
"Mine's true religion, all the rest are damned,"
While church, and synagogue and mosque, all yell,
And send each other's devotees to hell.



I. Masquerier, Pr.

INTRODUCTORY.

ERAS OF CIVILIZATION.

The production of intelligent beings, improved to as high a degree of perfection and happiness as the nature of matter will admit, seems to be the great and final result of creation. Matter consisting of but one or a few elements and properties, could not suddenly arrange itself into a highly organized universe, but through the slow process of a series of improvements upon itself. Creation then, is a gradual developement; and hence the great paramount law of all laws is that of progress. All other laws become changed or modified by this great sovereign law of the universe; which dissolves only to regenerate, and creates thro' the process of transformation. We behold a physical world first perhaps in a cometary or gaseous form, then in a liquid, next in a solid form; and we know ours has been gradually floored with the primitive, secondary and tertiary formations, while its laws have changed with each new state in which its matter existed.

The moral world also progresses as surely by successive eras of civilization as the physical has by a series of formations. The principle of equality, will form a new and last era of society, the same as the salt of the sea now held in solution may be destined to form the last series of the stratum of the tertiary formation.

To trace nature in the progress of creation, it is necessary to glance at her operations in the past, at what she is doing in the present, so as to anticipate her revolutions with more certainty for the future. Every formation of the physical or era of the moral world is founded by a few dominant elements and principles, which continue accumulating their effects until they wear themselves out; then new causes and laws grow out of them, and in turn form a new stratum and civilization. Every change in nature is attended with new circumstances; so that she does not monotonously repeat the same series of causes and effects. Were this the case, there could be no progress: neither could error accumulate so as to produce eventually its own destruction.

The evil principle of the alienation of rights and property, into the hands of non-producers has formed the era of monopoly and left the producing masses in new circumstances so as to develop the era of equality, in a similar manner by which the precipitation of certain elements in the deposition of new strata

(2) *Society progresses by eras as the earth by formations.*

tums, leaves the remaining ingredients to assume new properties for the formation of a subsequent and very different stratum.

The principles of each preceding era become greater evils in the subsequent one. Thus war, leaguings tribes into nations in the era of barbarism, becomes a greater evil in that of monopoly, where wealth that stimulates art and science, will become in turn a greater evil in the era of equality. The less perfect principles then of each preceding era shape all its institutions and mould the conscience of mankind; so that many of the actions esteemed virtuous in the preceding, become vicious and criminal in the subsequent era. Just as sand, clay and lime, that predominate respectively in the older formations of the earth and form useful rocks, become great evils when spread out unmixed on its surface in the form of deserts.

In the following analysis the eras of civilization, their series of stages, the predominating sentiments of glory, the commencement of the monopoly of each right, its restoration and the evil principle violating each, are classed in the order of their progress.

ERAS,	STAGES,	SENTIMENTS,	RIGHTS,	EVILS.
1, BARBARISM,	{ 1, <i>Hunting,</i> 2, <i>Herding,</i> 3, <i>Feudalism,</i>	{ 1, <i>Chase,</i> 2, <i>Warfare,</i> 3, <i>Fealty,</i>	{ 1, <i>Sover'gn</i> ty,	{ <i>Office,</i> <i>Knight-</i> <i>service.</i>
2, MONOPOLY,	{ 1, <i>Agriculture,</i> 2, <i>Manufacture,</i> 3, <i>Commerce,</i>	{ 1, <i>Power,</i> 2, <i>Rank,</i> 3, <i>Wealth,</i>	{ 1, <i>Domain,</i> 2, <i>Labor,</i> 3, <i>Products,</i>	{ <i>Tenure,</i> <i>Hire,</i> <i>Profit.</i>
3, EQUALITY,	{ 1, <i>Towns, Peopledoms,</i> 2, <i>Equal use of land,</i> 3, <i>Equitable exchange,</i> Community,	{ 1, <i>Democracy,</i> 2, <i>Landocracy,</i> 3, <i>Laborocracy,</i>	{ 1, <i>Sover'nty restored,</i> 2, <i>Form in</i> do. 3, <i>Labor</i> do.	

Man's first form of existence is that of barbarism, and roused only by the leading sentiments of the chase, of war and of fealty, he progresses only through the hunting, herding and feudal stages, while his inalienable right of sovereignty is usurped by office, fiefs and knight-service. His next form of civilization, is that of monopoly and class, and stimulated by an additional set of sentiments of glory, that of power, rank and wealth, he advances more rapidly through the stages of agriculture, manufacture and commerce, but loses his rights of domain, labor and products by tenure, hire and profit. His next form of society now commencing is that of equality, where being ennobled by the governing sentiments of the equal use of the soil and the exercise of labor and democracy by each man in his own proper person, he will advance almost simultaneously to the organization into townships and peopledoms, to the equal use of land, equitable exchange of labor, to community, and to the restoration of all

Ideas being acquired, society must first have its infant state.(3)

his rights. The division then of the moral as well as the physical world into three great eras with subdivisions, dates from the change of the principle that creates each of them. The evil principle of alienation of rights more by force in the barbarous and by fraud in the monopolizing, marks the bounds of these eras. But the era of equality will be produced by the equal distribution of the materials of the preceding eras, by an entire change of principle, like the change of the motion of the earth in forming the tertiary out of the materials of the older formations, by leveling their inequalities by diluvium, boulders, drifts, &c.

Barbarism.—Man, in the infancy of his being, prompted by appetite and the delight of the chase, procures both food and clothing, while he shelters under bowers, projecting rocks and tents. Tribes bound their hunting grounds by rivers and mountains, while their idea of property in the soil is that of so many acres of game. Their inequality consists mostly in sex and all menial employments are performed by the women. They remain in the hunting stage for many ages, until by degrees, game and wild fruits becoming scarce with increase of population, necessity prompts the new sentiment of the cultivation of fruits and the domestication of the most useful and docile animals. Thus they become more permanently fixed to the soil, form some idea of property in it and form the second stage of barbarism. The cultivable soil is naturally claimed by the first occupant and the heath, morass and mountain land is appropriated for common hunting and pasturage. Hence at this stage man has the freehold of the soil, a non-producing aristocracy not being yet sufficiently developed to usurp it through any fraudulent device.

But owing to the difficulty of keeping the roving herds of different persons and tribes in possession, and their frequent depredations upon those of each other, wars were continually engendered, which, causing the league of tribes in self-defence, formed larger nations and a new stage of barbarism, that of feudality.

The frequent alliance of families and tribes with each other, caused the faithfulness of adherence to be considered a great duty, and its breach a base treachery. The strength of these sentiments became the instrument of the great power of the chiefs, who, dazzling by their eloquence in council and prowess in battle, very easily acquired the government of society. Thus the inalienable right of sovereignty from the ignorance and neglect of the people to prescribe their rule of action in proper person, is usurped by the patriarchs, prophets and chiefs, who soon grow into lords, priests, conquerors and kings, and make civil, religious and military office a species of property. Claiming the sovereignty of the people as their entire prerogative and property, they soon found means to extort tribute from them for the

(4) *Faalty and military service the first tribute forced from man.*

use of it. The vassal was required to take an oath of fealty to adhere strictly to the cause of his lord and to perform knight-service by attending him in court and camp whenever called on, subject to have his lands escheated by non-attendance or flight in battle. Though the people were thus reduced to a state of tenure in sovereignty, yet the reciprocal duty of protection of the vassal was required from the lord, who also became the guardian of his orphans, and thus the vassal was not that degraded being that the tenant is of the modern landlord.

In this era of society, before there could be much inequality of property, it classed into hunters, shepherds, braves and counsellors; but none were rendered destitute of the means of subsistence as under the monopoly of the soil at the present period.

This feudal system from the mutual duties of protection and fealty, created strong military hords, who continually depredated upon neighboring nations, and reduced them to the same system, as the Saxons did in their conquest of England, or as the northern hords of Europe and Asia overran their southern nations.

Monopoly.—The era of monopoly commences with agriculture. As the attention of mankind became more directed to the cultivation of the soil, they withdrew themselves the more from depredating wars, and advanced more rapidly in civilization; but owing to the usurpation of sovereignty in the preceding era the monopoly of other rights commenced. As cultivation progressed it increased the value of the soil, and the idea of property in it. This whetted the avarice of the lords, who wielding the sovereign power, cunningly insinuated the doctrine that the supreme power was inseparably connected with the allodium or highest title in the soil—that the vassal held of the lord, who again held of the king. The admitted power of the lord to escheat the lands of the vassal favored the doctrine, of the highest title being in him, who, finding that the military service would be contributed by the vassal without being bound, at least in case of invasion, cheated him into the belief that the knight-service was contributed for the *use of the soil*, instead of for the protection of government. The simple minded vassals, being frequently harrassed by attending their ambitious lords in their wars, and not seeing the consequences of it, were easily induced to contribute a small yearly service in *labor, products or money in lieu of the knight-service*, and thereby admitted it to be paid for the *use of the soil*.

Thus the mass of mankind lost the freehold of the domain as well as sovereignty, through the fraud of their rulers and their ignorance that they were inalienable rights, and it must brand them with eternal disgrace, that they have lived through so many stages of civilization, and endured so much misery without discovering the whole of their natural and imprescriptible rights

Imagine a lord usurping the fee of the soil in consequence of inheriting the sovereign power from his ancestors, compelling several hundred tenants to perform the base-service of so many days labor upon his manor, of contributing a certain number of fowls or a money rent every year. And then on the part of the lord, see him by degrees neglecting to perform the duties enjoined by the feudal laws, of the reciprocal protection of the vassal.

But, behold how soon under the *leasehold* title the cultivator has been driven from the soil. As the value of land increased, it furnished a pretext for raising rents and shortening leases from an unlimited to a limited time; and beginning with granting them for several, and then for one life, with a reversionary interest, they were gradually shortened down to *one* year, and would to one month if a crop could be produced in that time.

But, one step in monopoly as well as in reform leads on to another. Landlords, whenever small tenements qualify voters are sure to lease in larger farms. This reducing more to the condition of hirelings, agricultural labor becomes abundant and cheap, and farmers preferring to hire by the day instead of yearly and furnishing a hut for shelter, their employment is very uncertain, and are sometimes forced to the road sides and even from thence by the police as nuisances. As a last resort, they flee to the manufacturing towns, where, met by labor-saving machinery, soon produce a glut of labor, and not having employment to procure even food, are reduced to the most landless, houseless, naked and starving condition.

But, to finish the usurpation of the earth, the commons appropriated in the early ages for common pasturage and hunting, for all the inhabitants of the neighborhood, are now nearly all usurped by the lords throughout Europe by means of enclosure acts, while the people by 'Anti-enclosure Societies' are struggling in vain to prevent the usurpation of the remainder by class legislation. In England alone, several thousand of these acts enclosing about fifteen millions of acres have been enacted since the reign of queen Anne.

Thus the lordlings of the earth, while they gradually destroyed the freehold title of the balance of mankind to the soil, have perpetuated in their families the sovereignty and domain of the nation by laws of primogeniture and entailment.

But, notwithstanding the practice in the western hemisphere of holding land in allodium and dividing it equally among heirs, yet, through the more powerful instruments of modern monopoly, such as incorporated capital, it is equally monopolized, only by a greater number. American governments, instead of requiring a mere military service in an occasional war as by the feudal lords, they drive out the aborigines, sometimes paying a trifle.

(6) *Mankind the lesson of the inalienableness of their rights.*

and then sell the depredated lands at prices far above the means of the great mass of the landless producing poor, instead of providing for their inalienable occupation by both aborigines and emigrants. They sell also to non-cultivating speculators, who soon receive the original price several times doubled by the improvement of the adjoining lands of the settler; and then with capital furnished by banking, they ultimately fall into the hands of landlords, and thus the system of tenure is perpetuated also on the western continent.

Some mechanism, no doubt arose cotemporary with chivalry and agriculture, but it could not attain to much until tillage had produced materials for manufacture, so that the full manufacturing stage commenced at a later period. But as the inalienableness of the right of sovereignty and domain was violated by the introduction of the feudal and tenure system, it prepared the way for the further violation of another of the inalienable rights, that of production—whereby mechanical labor and skill was hired by capital holding master manufacturers, and thus developed another class of non-producers in addition to landlords.

If the mechanic had never been deprived of his inalienable home upon the soil, he would never have been forced to hire his labor. But those holding the soil or other capital, acquire the principal power of employing machinery and of reducing the mechanical producers to the degradation of hirelings or journey-men. The surplus agricultural population from the monopoly of the land is now driven into the villages which soon swell into cities, which again add to the wealth of the holders of the adjoining lands. Thus cities are but great concentrations of master manufacturers and shoppers, where they acquire increased facilities to monopolize mechanical labor; and it must ever be so until producers learn to disperse on inalienable farms and village lots in the proper proportions to produce an equitable exchange of the necessities of life.

At first the capitalist, mechanic and shopper was more concentrated in the same person, who retailed as well as manufactured his products; but as large manufacturers with machinery increase, they find it tedious to retail and wholesale to a class of retailing, profit-mongering, non-producing shoppers; and thus the commercial stage arises. And now behold the era of monopoly, advanced from a lord in his villa with his serfs around him to one of our modern million populated cities of brick, marble and granite palaces, occupied by fat, sleek and insolent landlords, manufacturers, merchants and professional characters, and decrepid, ragged and industrious tenants and hirelings, living in garrets and cellars. While the earth is ornamented by the producers with farms, parks and palaces, villages and cities, where

The right of labor is destroyed by the servility of hiring it. 7

every luxury abounds, they are met by a glut of labor and high-priced forestalled provisions. A tenth of the population of Europe and Asia are now reduced to pauperism or to the verge of it, and the same is fast approaching in this Western Continent.

The governments throughout the world are now self-incorporated companies, legislating themselves exclusive class privileges, consider themselves the people, and all the landless that cannot get employed in production or war as nuisances. For the monopoly of the soil and other rights have made so many paupers, that they are begrudging the support of even the poor-house prisons, when they cannot find a market for their fabrics. They would by the disuse of horseflesh as in China, put the carrying trade upon the unemployed, but steam is now applied which crushes out both horse and man; and if emigration did not ease the surplus the distress would be terrible. But such is the stupid ignorance of both rich and poor in Europe that if human rights are not better understood, the working class will reach the degradation of the homeless Sudra of India and China, where they are forced to wander around and force contributions from villagers also on the verge of starvation, to appease hunger.

And yet how little the few who have a glimpse of this state of things, have the means and the power to reform them. Rousseau attacked the errors of the Church, and asserted that rights were inalienable. Paine attacked the erroneous institutions of hereditary kings and peers and asserted that a delegated representative republic was a government of the people. But he did not see that all the institutions of society, through all ages were thoroughly founded upon alienated rights, and that he had only aided in changing one phase of the same evil principle for another. They have only been changing from the feudal to the tenure systems, and from the monarchical to the republican form of government, which still leaves the rights of man in a universal state of alienation and monopoly.

Thus the era of monopoly has progressed through its stages of agriculture, manufactures and commerce. The application of steam power to these, aided by banking government securities, are now producing millionaires to an alarming extent. Steamshiping and railroading are driving the population into overcrowded cities, to be rent-taxed, starved, and rum-poisoned and reproduced with so much infirmity and disease as to be sure to produce a deteriorated race, engendering plague, crime and misery.

Equality. The era of equality then has not begun. Its doctrines are only leaking out in fragmentary parts.

But, the great change from the dogma of the unequal and al-

8 *The Landless have no Home, no Country.*

ienated, to the true principles of the equal and inalienable or perpetuated rights, was started by William Spence, an English machinist. He was seconded by Thomas Skidmore of New York city, also a machinist. He left a work urging man's right to property and the whole product of his labor. William Cobbett denounced the monopoly of the soil by the aristocracy of England, and contended that all should have the use of it. Bronterre O'Brien urged the nationalizing of the lands by securing to every family a home upon it by paying a small rent to government for its support. But this is but a huge landlord and tenant system, which would be sure to run to abuse, and like all crude ideas are embraced by the workers of England. Robert Owen blundered into the dogma of Communism, in opposition to individualism, and did no more than to strengthen the sentiment that a change of institutions around man would reform his character.

But it was George H. Evans who asserted that as man's natural wants were equal and perpetual through life, that they gave to every human being an equal and inalienable home on the soil. Cotemporary with him, Thomas Ainge Devyr boldly advanced the same doctrines and escaping from the fangs of the English government, reached New York city and joined with Evans in agitating the land reform. Evans proposed the sliding measures of donating the homesteads, exempting the homesteads and land limitation, to equalize ownerships. Several States enacted homestead exemptions, and Congress at length donated homes to actual settlers. The Statesmen, G. W. Julian, G. A. Grow and B. F. Wade and a few others pioneered the homestead law through Congress. And these are the most prominent efforts in land reform toward the era of equality.

Evans urged the measures of land reform in his 'Radical,' People's Rights,' 'Working Man's Advocate' and 'Young America,' while Devyr urged them in the 'Northern Star' in England, and 'Democrat' and 'Freeholder' in New York city. The writer of this work took a part also in agitating these measures, and in the following chapter has endeavored to give a more scientific and classified form to the doctrine of man's rights, with the constitutional principles that must co-operate in the completion of a perfect right. No department of Nature can be said to be reduced to a science until all its elements are properly arranged into classes, orders, genera and species. For Nature is not a jumble of individualities, but she has distinctly labeled them in her museum with characteristic marks. Natural wants, and their counterparts, the natural rights of man, are the result of the highest properties that their organs have produced, which are those of vitality, mobility and mentality, all of which have marked distinc-

ions for classifications. Thus the exercise of the properties of the vascular, muscular and nervous organs of the body are the foundation of the right to life, labor, and mind, which may be classed under the general head of the rights to Personalty, while the external objects around us may be classed into the immovable land and appurtenant elements of water, air, and light, as the productions of nature ; into those of improvements or mansionery, subdividing into buildings, done by man, and into movable products of both, may be classed under the general head of Homestead or Property.

And then, it must be observed, that all these rights are dependent for their existence and completeness, in common with everything in the universe upon the three great elementary laws or principles of equality, perpetuity, and individuality, which cooperate and back up each other, to prevent rights from becoming destroyed by the opposing wrongs of inequality, monopoly and partyism.

Owing to the heedless ignorance and usurpation of mankind through all ages, they have blindly followed their grasping propensities, and caused all the institutions of society to become founded upon the thorough aliteration and monopoly of all their rights, which it has taken even dozens of revolutions to do no more than to change the same evil principle from one phase or form to another.

But when the true principles of rights become established, they will not have to undergo varying phases like the evil ones, or the stages of a disease. But when the true principles of Liberty are established in Landed democracies, revolutions, will be employed not so much in advancing toward more perfection, but in preventing the degeneration back into error.

But to advance to the era of equality, there must be an entire change of sentiment by means of the press, public discussion, and a general literature in books. The writings of Evans, Devyr, the speeches of Julian and others, and this little treatise is only a small commencement of what is needed. A bronze bust of Evans is proposed to be erected in the Central Park of New York or the Prospect Park of Brooklyn, with Land and Government reform inscriptions for the instruction of millions of visitors.

For the reform of society in introducing the era of equality, it is proposed to operate by towns, townships, parishes, communes, etc. Let the small holders of the soil in all of them, be instructed that nothing can save themselves or posterity from the overwhelming progress of monopoly and pauperism, but the application and establishment of the thorough principles or laws of equality, perpetuity and individuality or separate ownership of a share of

the soil, giving the power and independence of self-employment on their own homesteads, and also the power of self-government by organized townships of land owning democracies. These divisions of territory already exists in all nations, and mankind may yet become so scientific and civilized in the future as to divide all the sections of the earth lying between the whole numbered degrees of latitude and longitude from some meridian into six miles square townships, subdivided down to sections, quarter sections and quarter quarter sections, and then down to ten acres as a smallest minimum for a family support, one half in the complete right of the husband or brother, and the other in that of the wife or sister. These divisions are also treated under the head of the scientific division of the earth at the end of this essay, to which the reader is referred.

These townships are to have no jammed up houses, but only mart, hall, college, museums, etc. For with garden, field, meadow, and forest, dwelling, barn and shop on every homestead, the whole township will become a rural city of combined houses, farms and forests, which would convert it into a park-like landscape. Thus all can cultivate their own vegetables, fruits, fuel, fowls, and some fish—letting the costly pig and fences be dismissed, while sheep, cows and horses may be raised in regions unsuited to farming. Thus some combine agricultural with mechanical labor, or limit themselves to one of them. They can equitably exchange their surplus products at the town mart or by express wagons going round. Thus producing and manufacturing so much upon every homestead, there will be less costly freightage upon productions of the same climate, and thus limit the railroading and trading power which robs by so much profit-mongery. Let all who can sell out in these hell-engendering, overgrown cities, and purchase homes on the soil, although they have a natural right to them as the gift of Nature. This would leave the cities to fall into ruins, except warehouses, foundries' shipyards, etc., at the great sea and river ports for the accommodation of international commerce.

Every homestead should be divided from its neighbor by a graveled walk on the line between, with rows of fruit trees on each side, the lower shrubs inside, and the grains, vegetables, etc., should occupy the hollows, with the forest trees on the less fertile soil. These graveled walks dividing the homesteads should be ridged up high enough to turn all the rain into the lowest grounds of each, and excavated for a fish pond and for irrigating purposes. Iron pipes may also be driven into the low ground, and with a wind-wheel pump up water in dry seasons to irrigate the vegetation, and, thus be independent of the rainless skies and

often failing Providence. Every road in each town should also be ridged up and graveled, kept in repair, and connected with those surrounding the homesteads, so that there would be no ordure washed out of any township where the land will admit of it.

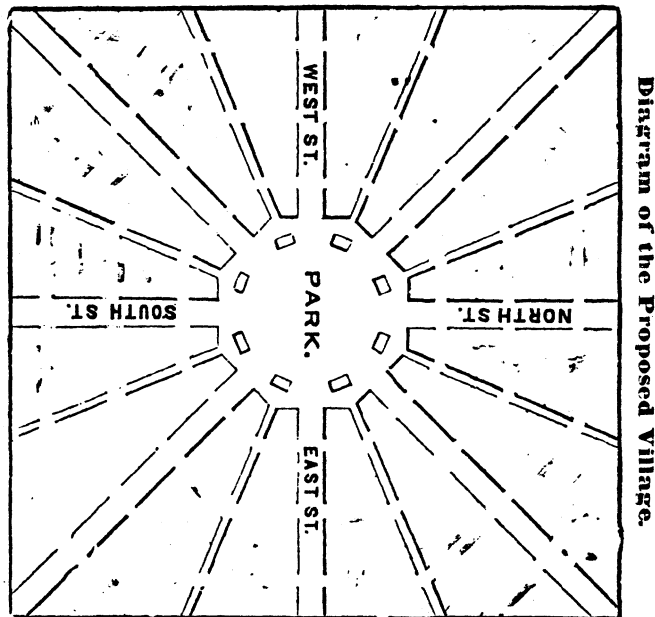
The dwellings or mansions, barns or shops should be placed one hundred and fifty feet from each other and on the dividing line with the same range of rooms on each side of the male and female half the homestead. Thus any of the buildings may burn up without firing the others, and save the expense of insurance.

With the college, as well as the other public buildings in the center of each township, the children can all walk to it, and be taught in the phonetic spelling and reading, with the accented syllable marked. But there should be a school room in every house, with block letters, maps, pictorial book, gymnastics, toys etc., so that children could combine play with schooling. There should be a library, reading-room, bulletin, museum, etc., for adults and youth in the town hall, with offices for records, public meetings for discussing and enacting laws in proper person without any office-holding government. For the majority of people in every township would determine the law, while judicature could all be determined by referees without fees, and while public works could be accomplished by working committees, paid out of a poll-tax on all alike, as all will own nearly the same means. Thus every operation of society can be accomplished without even wooden figure-heads for officers or gods.

The exact moment of the birth of every child should be recorded so that it could be decided who should heir the homestead where no heirs were left. When the earth has as many people as can be supported on a minimum of ten acres, parents must become prudent enough to leave only enough heirs to fill their places on their homesteads. When married persons become unhappy together they may separate, and occupy the opposite side of the dwelling, barn and shop.

The perfect rights of man must be founded, exercised and enjoyed on the thorough principle of the equality, perpetuity and individuality of their natural wants for Life, Labor, Self-government and property. Yet all the institutions of mankind are still founded upon the wrong of land monopoly, and tenure, chattel and hireling slavery, profitmongery and office-holding governments; and have only changed from one phase to another of the same evil principles. But by organizing all nations into townships of land-owning democracies, all can be self employed as farmers and mechanics on their inalienable homesteads, be self governed by voting direct for the laws, and thus attain true liberty and happiness.

A United States Measure.—To prevent all further sale of Public Lands, and to allow actual settlers the use of a Lot or a Farm, with a restriction against transferring the possession to any one already a landholder, as proposed by the National Reform Association.



A State Measure.—To restrain any individual, hereafter, from getting possession, by gift, inheritance, purchase, or in any other manner, of more of the land considered private property than is sufficient for a farm. (Say 160 acres.)

POLITICOLOGY.

RIGHTS—WRONGS.

This term is intended to designate every thing relating to political and social science, either in its progressive or highest state of improvement. It is classed into two orders, nine genuses and twenty four species of rights with their corresponding wrongs.

The rights of man, are his title to the constituents of his nature and constitution, and his wrongs, the violation of these.

Laws, in regard to man, are his ever-improving principles of action.

Liberty, is the practise of all man's rights, and slavery, the practical destruction of them.

Right, then, is the title, law, the mode, liberty, the practice, and happiness, man's enjoyment of the constituents of his existence.

Man's wants, and powers of production, being so nearly equal, he is invested by nature with equal rights. His desires and wants being felt by himself, he can always judge what is better for his own interests than others. All, must therefore participate in prescribing their rule of action. Law, therefore, should be prescribed and obeyed by the same superior power. All assumed superiority except what is given by nature, is usurpation of sovereignty and brute force. Thus Blackstone errs in supposing that it is the superior that enacts and the inferior that obeys. Neither is he correct in his theory, that there are different kinds of liberty, or a time when there is no society or government, so as to make civil the residue of natural liberty, given as the price of protection, when in truth if man could ever be out of society he would not acquire thereby more liberty. Although, right and liberty, have been but gradually developed and known, yet in the abstract, they are the same in all circumstances and in all ages.

The only just division in the commentaries, is that of rights and wrongs. The imperfect distinction of rights of persons and rights of things has been sufficiently criticised by his commentators. By reference to the classification of rights and wrongs in this work, it will be seen how deficient his analysis is, into the rights of personal security, personal liberty and private property, with no recognition of the right of every man to his sovereignty, his labor and his domain.

In Jefferson's enumeration of rights, the term 'life' is sufficiently specific; but 'liberty and the pursuit of happiness' are too indefinite, as well as the terms 'equality, liberty, safety, and property,' used in the French Constitution of 1793, to designate the generic equal, individual and inalienable rights, and to give a clear, distinct and definite conception of them.

Rights naturally divide into two orders, Person and Property.

Mind, being the inseparable property of the nervous system, is the foundation of the inalienable right of sovereignty; the inseparable union of vitality with the vascular system is the origin of the indissoluble right of life; motion, the inseparable quality of the muscular system, is the basis of the inalienable right of labor or production; and the inseparable connection of man's organs of alimentation, respiration and sensation, with the food, air and light of the great womb-like external world, establishes the foundation of his imprescriptible right to land, improvements, and commodity.

But these rights are subdivisible again into species with their opposing wrongs, and are shown in opposition in the following

ANALYSIS OF RIGHTS AND WRONGS.

CLASS. ORDERS. GENUSES. CLASS. ORDERS. GENUSES.

Liberty, practice of the equal individual & inalienable rights of man	TO PERSON,	{	1, SOVEREIGN- TY,	{	1, Revolution,	{	1, Treason,	
					2, Legislation,			2, Usurpation,
					3, Administr'n.			3, Delegation.
				4, Reputation,		4, Rank,		5, Profess'rs'hip.
			5, Conscience.					
		{	2, LIFE,	{	1, Existence,	{	2, VIOLENCE,	
					2, Body,			1, Homicide.
					3, Health.			2, Battery.
				4, Peace.		3, Nuisance,		4, Warfare.
		{	3, LABOR or PRODUCTION,	{	1, Handicraft,	{	3, SERVI- TUDE,	
					2, Locomotion,			1, Hire, Cap'l,
					3, Maxumission.			2, Inpris'm't,
								3, Mancipat'n.
	TO PROPERTY,	{	1, DOMAIN,	{	1, Land,	{	1, LAND- LORDRY,	
					2, Farm,			1, Landjob'r
					3, Manufactory.			2, Leasage,
								3, Rentage.
		{	2, PRODUCTS,	{	1, Commodity,	{	2, PROFIT- MONGERY,	
					2, Specie,			1, Percentage,
					3, Labor ex note.			2, Banking,
								3, Credit Note.

Slavery, the monopoly of rights by the wrongs of ALIENATION, SPECUATION,

Inalienable rights must be exercised by every man in person. (15)

INALIENABLE RIGHTS—WRONGS OF ALIENATION.

The principle of inalienableness, upon which this order of rights is founded, is the most important improvement that has been made to modern political science. The subversion of this principle by its opposing wrong of alienation, is now seen to be the most deeply seated cause of political evil; and nothing short of of its entire extinguishment, can enable man to obtain the whole of his rights.

It is from the inseparable connection of the vital principle and the body upon which is founded the inalienableness of the right of life; it is from the intimate union of motion with the limbs from which flows the inalienableness of the right of freedom and labor; it is from the close alliance of reason with self-love which requires the inalienable exercise of the right of sovereignty by each man in his own proper person; and it is the necessitated dependence of man upon his pedestal the earth and its appurtenances, for his subsistence, upon which is founded his inalienable right to domain. No man, has therefore, a right to destroy his life, to sell his freedom, defame his honor, to delegate his sovereignty, to alienate his domain or to suffer others to violate any of these inalienable rights.

The declaration of independence intimates, that there are more inalienable rights than it enumerates, by asserting that "man is endowed with certain inalienable rights—that among *these* are life, liberty and the pursuit of happiness". Those other rights are here classed with the above, and are found to be that of sovereignty, honor, labor and domain. The author of the declaration, may be credited as among the first who asserted the inalienableness of rights, upon which the era of equality is destined to be founded.

The doctrines of Paine, substituted the elective for hereditary government; which, though some advance, is only another form of the delegation and usurpation of the inalienable right of sovereignty. He will not now be deemed too radical, by our demoristocrats, with whom universal suffrage is considered the ultimatum. The real democrats will now become those who will advocate the doctrine of the inalienableness of rights, of universal self-legislation by every man in his own proper person in townships. For, the present representative system of government with its offices, salaries and taxes, is but a species of monopoly of power and property, and never has and never will have much sympathy for the producers of wealth, the laboring millions.

(16) *Sovereignty being inalienable, should never be delegated.*

SOVEREIGNTY—OFFICERY.

The first genus of the inalienable rights, is that of sovereignty. It is the supreme power, wisdom and goodness of the entire body of society in establishing and administering government; while officery, is any violation of sovereignty, either by delegation, usurpation or force.

This power according to Blackstone, is vested in the king, parliament and constitution, and we now see its despotic effects in the monopoly of all property. Representative governments have already in theory placed this power in the hands of the people; but they have yet to advance to the knowledge of its inalienableness, that it should not be exercised by delegation.

Mankind, have through all time been petitioning the monopolizers of their sovereignty for a redress of grievances, instead of simply taking their right to legislate, in their own hands. With the example of the Grecian democracies before them, they are still charmed with the apparent equality of the modern representative system of government between ins and outs. They have been so stultified in reason by the simple assertion of Blackstone and others, that democracies are impracticable, because the mass of the people cannot meet at one place, that they have not yet, recovered from this potent stroke of aristocratic logic. But, they will yet learn, that the country can be divided into legislative townships, as easily as into elective districts.

Revolution, is the exercise of the highest species of sovereignty. It consists in improving the principles of government by the assemblage of the people in convention; while, treason will consist in the attempt to exercise sovereignty by force of arms, instead of in the assembly of the people in township hall.

Revolution is deeply founded in the principle of progress, in the ever-improving constitution of nature. It gives facility to the operations of nature, and to the progress of civilization. It exhibits nature sublimely laboring through her creation, until she wears out a certain set of elements and principles; and then of creating more perfect instruments to work out a higher order of existence. Every change, through the action of even the same principle, is often attended with improved circumstances, until each era becomes decked in an entirely new livery of creation.

The sacred deference for existing institutions lays an embargo upon future enquiry and improvement. The first principle that should be taught, is, that the institutions of each period, are only progressive stages of existence, that become modified and amended as the mind outgrows them. Jefferson asserts the true principle of progress, by declaring the right of any people to amend or abolish the government when it becomes repugnant to

Law should be enacted by each man in person in townships (17)

their wisdom and subversive of their rights, liberty and happiness

Revolution then, consists in changing the fundamental principles of government. Being the highest exercise of sovereignty, it should result from the most profound discussion by the entire body of society assembled in convention.

Under the improved organization of government in the era of equality, into towns and peopledoms, every facility will be given to the discussion of new doctrines in the order in which the respective sciences to which they belong, are enumerated in the constitution ; and if voted down, as the majority may err, the minority still have the right of discussion and remonstrance.

Thus, were every man to claim his inalienable right of sovereignty to legislate in his own proper person, there would be no motive to swerve him from an adherence to principle, we would then have more disinterested patriotism, honest legislation and protection of inalienable rights. This will obviate the evil of the elective system, where, the candidates, to secure their election, adhere to one or other of the two great parties, contrary to their better private opinion and instruction of the true reformers.

Legislation, is also a species of the genus sovereignty, and consists in the enactment of laws in accordance with the paramount law of the constitution. It is the next highest exercise of sovereignty to that of revolution, and should also be performed in proper person, and not by representation. Legislation can be practiced in the most simple and convenient manner conceivable. The whole country must be divided into townships of six miles square with a central village, and town hall. This size is thought, will embrace the proper proportion of each employment, for production, distribution, consumption and assemblage in one place. Now, with such an organization, instead of the people wasting their time in electing officers (who have seldom been known to attend to any interest, only so far as it is connected with their own,) they can always meet, each in his own person at all or any time in the year, being always in session, and by direct speech and vote prescribe their rule of action; thus consolidating the governors and governed in the same persons. These assemblies will discuss not only political, but every other science, according to parliamentary rules in a certain order ; and thus all society of both sexes will become intelligent according to ability, and consolidate legislature, court and lyceum in one establishment. Every opinion and grievance can thus receive a proper hearing ; and not be smothered under the sanctuary of a throne or a party. Then the real producers of knowledge will become the professors of science, instead of those learned venders of common place, who have persecuted a Socrates, a Galelio, a Columbus and a Paine. Genius will not as now pine in garrets, while mere learning fattens in colleges.

(18) *An elector loses his sovereignty as a tenant does his domain*

Administration is here classed as the third species of sovereignty, and should embrace all the powers now divided into executive and judiciary. Thus revolution, establishes constitutional law, legislation statutory, and administration applies all law to the protection of rights, and the redress of wrongs.

This being also an inalienable right, all cases of felony should be adjudicated upon by the whole assemblage of the people; but civil injuries to small amount, may be investigated by arbitrators, with an appeal to the people. Under this organization of society, so little wrong could occur, that trials would occupy less of the time of the people than they now do.

The word *Officery* is proposed as the most specific and expressive of the wrong that violates sovereignty. This term shows that it is not only usurped, hereditary but even delegated power that destroys this right. It is not in the power of nature to secure the honest and disinterested exercise of rights by deputy or representation. Hence office is merely a species of property used by the officer for the emolument of himself and the class of non-producers to whom he belongs. How will the masses be disappointed when they attain universal suffrage to see how little they have gained of their inalienable rights. But more advanced, behold the main wrong beyond wrongs arise like the highest range among mountains.

The deeply seated cause then of the criminal practises of present governments against the producing millions, is the creation of the system of offices and salaried officers, whereby the inalienable right of sovereignty is alienated, and society divided into governors and governed, in the same manner that the alienation of land and labor by rentage and hire divides it into landlords and tenants, masters and hirelings. Sovereignty is alienated as much by the elective franchise as the domain is by tenure, the body by slavery, labor by hire, or life by warfare. Constituents or electors pay fees and salaries to officers for the imaginary use of their own sovereignty, as tenants pay rents for their share of domain, or as producers pay profits upon their own productions.

The common doctrine that sovereignty never departs from the people, though wielded by an exclusively elected few, supposed to have only a delegated power, defrauds the understanding by its speciousness. The farce of the elective franchise does not practically give the electors the sovereign power, but only a partial power of selection, just as the choice of a landlord does not give the tenant the freehold title of the tenement. Though the sovereign power rightfully belongs to the whole body of the people, it is not yet wielded by them in any nation on earth. Representative government is only an elective aristocracy. There can be no pure democracy or government of the people until they

Democracy can be exercised in person in town assemblies. (19)

organize and meet in township assembly. Neither universal suffrage nor the election of all officers, will secure the masses the freehold of sovereignty any more than universal tenure will that of domain. They are as much cheated by the doctrine of constituent and representative in this era as they were by that of vassal and protector under the feudal system. Nothing but inalienable sovereignty, labor and domain, can redeem mankind from the damnation of monopoly and class. Nothing short of an organization into townships, where every man upon his own inalienable farm or village lot, can with his own hands only, produce and equitably exchange his surplus products for those of his neighbor; and, assembling in township hall, participate by direct speech and vote in prescribing his rule of action.

Are other reasons necessary to prove the despotism of both the hereditary and representative system of government? Then, behold in history but a continued catalogue of the crimes of kings and officers against each other and the people. Remember the horrid murders of a Richard and a Henry. Call to mind the shocking cruelties of the Bourbon race—the Bartholomew persecution, the iron mask and the slaughter of five hundred citizens within the wall of the Bastille from a trifling private pique! See the despot of Russia exterminating whole nations. Behold the emperor of China, the great usurper of both sovereignty and divinity, claiming relationship to the sun though it so far outshines him, and whose subjects are hewn down who do not prostrate themselves as he passes!

See the danger of even delegated sovereignty, when the French people's representatives turned traitors and destroyed the democratic constitution of 1793, that provided for the final passage of laws by the primary assemblies of the people. And see the effects of even delegated sovereignty in the boasted republic of the United States, where not a single national or state legislature has ever been sufficiently intelligent and honest to enact a law that directly benefits the producer of property.

See the pernicious effects of the elective system upon every candidate for president. Principle, honesty and every philanthropic sentiment are merged in self in the strife to embrace popular, instead of reform measures to stand out in relief on the presidential canvass. The extensive patronage of president and governor in the appointment of such an army of officers, whose connection with the balance of society keeps a majority in the ranks of party, makes it a herculean task to undeceive the people, or to hurl from office the corrupt minions of perverted power.

Office-holders, like other non-producers, can never have real sympathy for laborers. Their corrupt nature must be regenerated by honest and productive employment to fit them for duty

(20) *The mass persecute living reformers, but revere dead ones.*

Reputation is also a species of the inalienable right of sovereignty. It belongs to each of mankind according to merit and is alienated by the degenerating institution of rank, caste and titles of nobility, by which respectability is monopolized by the most worthless portion of society, to the degradation of the really useful and respectable class. This right with its opposing wrong of rank and the specific one of slander will be fully treated in a subsequent part of this work.

Conscience, the highest property of the thinking principle, is also a species of sovereignty and the most vitally important inalienable right. It is in the freedom of discussion that the advance in knowledge and civilization mainly depends. But, Nature's God to make sure of progress, has so constituted this right, that, while other rights are temporarily impeded by their respective wrongs, persecution only facilitates its advancement.

As original views are entertained by but an isolated few, or by a single person of genius at first, the persecution of doctrinal opinion by the common place thinker, proves either its depth or shallowness. All describe themselves as well as the object they criticise, and which must receive the coloring of their minds. All history, experience, proofs of progress in the vestiges of creation in the physical or moral world or even improvements within the observation of men, seldom make them philosophic and generous enough to appreciate an advance of knowledge upon themselves where it disturbs their interest.

This shows that the deeply-seated wrong that violates the liberty of conscience, is the institution of creeds with salaried professorships, a species of officery and property, by which whenever they are disturbed by the progress of knowledge and discussion, are sure to persecute it, and further proves the inalienable nature of the rights accruing from the personal qualities of men as well as from external objects. None of these rights will bear the sacrilege of being reduced to property except that which is the creation of labor, such as improvements and commodities. The exclusive teaching of opinion as a means of living, will ever tend to persecute that which declares its absurdity. The power of reason is not sufficiently strong in any man to ratiocinate against the stronger sentiment of property. The most universal practice of the ignorant rascality of those who subsist by the sacrilege of the rights of their fellow creatures, is to slander the reformer and martyr the patriot of their own age, while deifying those of some preceding. So corrupted, omnipotent and heaven daring do they become, who live by the alienation of human rights in the form of salaried office, that the Incarnated Almighty Himself was crucified in redeeming mankind and in reforming the abuses of the priesthood, rulers and profit-mongers.

Religion being an inalienable right a priesthood destroys it. (21)

But, that variety of conscience constituting the religious sentiment, is equally corrupted by its alienation in the form of ecclesiastical office as legislation is by delegation. If religion had been in all ages left to the exercise of each one in its own proper person without the intervention of a priest, what a salutary effect would the heart-felt sentiments of the Divinity have had upon human virtue and happiness. But, a mammon serving priesthood seized upon this sublime sentiment and blasphemously represented the Deity in images and personifications, of performing the most ridiculous actions, of uttering the most absurd dogmas, thereby ignoring and vulgarizing mankind.

Religion as well as politics should be discussed and exercised by every man in proper person without salary or tythe; but, when reduced to chattels in the form of office with livings attached, all sincerity and purity of profession is destroyed. The transmutation of any thing into property, but that which is the pure product of labor is fraught with damnation.

Kings and popes, nobility and priests have ever usurped the sovereignty and religion vested in universal man, and impiously pretended to govern by divine right. But, modern representatives and clergy, still wield those rights for their own emolument by ignorantly believing their deeds conduce to the good of the people and the church.

So unconsciously does an erroneous principle corrupt the sentiments and actions of frail humanity, that the clergy of all nations see no impropriety of trafficking in every thing relating to religion. While class legislators only enact laws enabling property still more to accumulate property, the clergy for a money consideration have actually absolved from sin and excused every crime in the penal code of nations. They have through all time perverted religion into hierarchies, and by means of a system of officers, secret associations, inquisitions, tythes, contributions, by hovering like vultures around the death beds of their devotees to secure their estates, they have monopolized more of the product of labor in some countries than all the other institutions of society. They have, even after thus trafficking in human nature sacrilegiously speculated by the sale of grace and the relics of Jesus Christ. And such, will ever be the practice of an impious and wortless priesthood, engendered by the alienation of the exercise of religion, and its desecration to goods and chattels in the form of tythes and church livings.

How great then must be the native goodness of human nature and the strength of the religious sentiment to have improved to so great an extent, in spite of their universal perversion: but which, will more effectually scourge mankind into the knowledge of the truth and necessity of the inalienableness of all their rights

LIFE—VIOLENCE.

The right of life, a genus of the order person, is one of the inalienable rights of man. All wrongs more or less directly affect life; but its most immediate opposing wrong is that of violence, subdivisible into species and these again into varieties; all of which will be fully discussed in a subsequent part.

Life is so inseparably connected with the existence of the person and all its rights which rise and fall with it, that its accidental destruction is the greatest calamity and murder the most heinous of all crimes. There may be a restoration of the other inalienable rights, but none of life. Hence no man, no judicial or legislative tribunal can be justifiable in inflicting capital punishment. Life can only be destroyed in self-defence and in defensive war, where the death of the criminal assailant must be preferred to that of the party assailed.

Nations have no more right than individuals to begin war with each other. It proves the highest degree of savageism and while ever society is governed by non-producing, vain-glorious, unpatriotic and misanthropic demagogues, with an ignorant, servile and landless class of vassals, who delight in pouring out their blood for a country whose institutions rob them of their home and their labor and yet call it patriotism, the world will abound with depredating wars. But when the whole people can govern and defend themselves in person, be equally required to produce what they consume, when none can shield themselves from the common duties of society by ill-gotten wealth, then will these hell-engendered wars be provoked no more.

As the very essence of all the inalienable rights, consists in their being exercised and enjoyed by every man in proper person, as sovereignty should not be delegated, labor hired, or tenements rented, so neither should life be hired. A hired soldiery should be equally criminal as hired labor. But while a non-fighting class can kindle a war with impunity and have its expense paid by a tax upon labor, they will ever be as lavish of the blood of the soldier, as the non-producing capitalist, manufacturer and landlord are of the sweat of the laborer.

Under the township organization of society, all could be equally armed, trained and required to partake in defensive war, as well as in production. The whole people could be made a perpetual standing army, at every point and always prepared to defend themselves and country upon their own domain, while reinforced every hour; and would thus soon repel invaders with but little expense. Thus each people instead of being the tools of tyrants to forge each other's chains would fight only for their rights

The right of labor is destroyed by the servility of hiring it. (23,

LABOR—SERVITUDE.

The inalienable right of labor or production, is also a genus of the order of rights accruing from the properties of the person of man. Labor is the great instrument by which man procures the means of enjoyment and continues the work of creation. But a portion of mankind have usurped the power of forcing the balance to produce all their wealth, through the simple device of substituting their ill-gotten capital for their labor, by means of hire and wages, tenancy, mancipation, &c.

As property is the product of labor only, whoever servilely hires himself, increases his toil, produces more than he consumes and an idle non-producer besides. All property acquired by any mode than labor, is taken from that of other's, and amassed in the form of capital, renders labor tributary, and the creature sways the creator. Capital levies a tribute of from six to ten per cent per annum in the form of rent upon the laborer; thus extorting the full value of tenements every ten or sixteen years; and defrauds him on commodities two or three times their cost in passing through a series of profit-mongers.

Each man's labor to allow of proper recreation is only adequate to supply his own wants when assisted by his equal share of the capital stock of the earth. But supposing one eighth of the human race to be in possession of their proper share of the domain, and another eighth usurping the other seven eighths, it follows that three fourths are shorn of their share of capital and reduced to the degrading servitude of hiring their labor to work the materials of others; which creates a great class of non-producing landlords, officers, profit-mongers and masters, and another of producing tenants, electors, hirelings and slaves.

The laborer's want of materials to set himself at work, forces him to hire his labor, which alienates it, and it becomes the property of the master-capitalist, who receives a tribute in the form of profit upon his wages. The freehold of labor then is in him who has the power of employing it, the hireling having only a choice between reduced wages and starvation. It is stupid to expect that men can exercise the rights of each other for each other; that the legislator will exercise sovereignty for the benefit of the producing constituent, that the landlord will monopolize tenements for the use of tenants, or that the capitalist will employ labor for the advantage of the laborer. It is a law of nature that the character of things is changed when their attributes are transferred to each other. It is impossible for the hireling to reap the full product of his labor and to retain the sublime characteristics of man, until he ceases the servile and criminal.

Labor, a species of the genus freedom, is the sacred and honorable employment of the hands of a human being upon his own domain, freehold and materials.

The proximate cause of the wrongs of labor, is the principle of hire and wages, caused by the more remote one, the usurpation of the land, and the tribute extorted for the use of it. Thus property, that cannot multiply itself, must therefore accumulate that of others by means of rent, profit and interest, and be taken from the product of labor; but mostly from hired labor, as it is the immediate means of subsistence. Labor then, should never be performed under another. All should work only for themselves and under themselves. The relations of employer and employed, master and servant, boss and journeyman, capitalist and laborer, non-producer and producer, should be eternally extinguished. No modification of the principles and institutions constituting the present era of monopoly—no universal suffrage can give to man the full rights of labor. Nothing short of the exercise of rights upon the principle of their inalienableness can create and perpetuate equality and happiness among mankind.

Though, property now, accumulates most all property, yet, labor creates it all. It is the accursed principle of the acquisition of more land by many than they can cultivate, that they can extort the labor of others by a rentage for the use of it, and thus without laboring accumulate all the product of the laborer over the meanest subsistence. Thus, when property is made to accumulate other property, it must be taken from the product of labor, as it alone can only create it.

As labor creates from the raw elements of nature, all property, it, of course pays every private and public expense. Thus, the purchase money for the sale of lands and tenements, in whatever way appropriated, is mostly paid by hired labor. Thus, rent, for the use of farms and tenements, is always swelled by the taxes and insurance; and the farmer, by adding the whole amount to the price of his produce, can shift it upon the grocer; who can again add it to his profits and collect it from the consumer, who, if he be some other trader, can still parry it off, by the profit he also receives, until it ultimately comes out of the reduced wages of the laborer, who produces all products.

Thus, profit on commodities is also increased by the tariff and bank, and if the consumer be a landlord, a farmer, a manufacturer or a shopper, the increased price is charged along with the rent too, and extorted from the wages of hired labor.

Thus, the whole bill of costs including the purchase money, direct and indirect taxes, tythes, insurance, dividends, interest, rent and profit, received by the various classes of non-producers, having recourse upon each other, is ultimately paid out of the wages of the hired laborer who has no recourse, but in revolution.

THE NERVES AND THE NERVOUS.

A practical treatise on the anatomy and physiology of the nervous system, with the nature and causes of all kinds of nervous diseases; showing how they may often be prevented, and how they should be treated, including also an explanation of the new practice of Neuropathy, or the nerve cure. Intended for popular instruction and use. By Dr. F. Hollick, the author and lecturer. Illustrated by forty engravings and numerous remarkable cases. 500 pp. The American News Co., publisher's agents. New York: 1873.

Dr. F. Hollick's books have won for him a deserved reputation in a department of science heretofore but little cultivated; and he is now publishing "The Nerves and the Nervous," a new work, and the sixth of his series. He publishes all his books in a small 12mo. size, for convenience, as guides for practical use.

Here is an author who has been led by his specialty and philanthropic emotions into the investigation of a department of knowledge of the first importance to his fellow men, and from which he has never strayed. He saw them suffering and deteriorating not only from their ignorance of their mental, but physical nature and constitution. He saw medical authors declining to treat fully upon the anatomy of the body, fearing that the squeamish people would not attend their lectures, or that their books would not sell. But he resolved to instruct the people upon a matter that was either life or death to them. He formed his plan, from which he has never swerved. He procured the most complete papier-mache model of man's body from France, and lectured upon it in all the cities to appreciating audiences. But he did not escape the usual bigotry, meanness, and malice that opposes the efforts of all reformers. A few self-styled doctors in Philadelphia, through falsehood and for-

gery, got him indicted for exhibiting a model of the human body as obscene. But he took it, with his books, before the court, whose jury felt ashamed and insulted that such a groundless indictment should be brought before them. He then turned upon his accusers, who had forged some documents, and they had a tight squeeze to escape the State prison. But it greatly increased his success afterwards in his lectures, practice, and sale of books.

He has now, during the last twenty-five years, created an immense business, in giving private advice and the sale of his books. He receives through the New York city post-office box 3,606, about fifty letters daily. Before reviewing his new book, we will first give the title and character of

HIS FIRST SERIES OF BOOKS.

His "Marriage Guide, or Natural History of Generation," illustrated with numerous engravings and colored plates, designed especially for it, gives new discoveries and matter of the most interesting kind, that cannot be found in any other work. Such works are of the most urgent necessity for the improvement of the race of man. For if the present practices among our race are not reformed, we may look for man's degeneracy back into a savage or monkey, or of becoming extinct. See with what recklessness illy-paired marriages are contracted between beings not half made up, valetudinarians from birth, lanky, pale, sunken-breasted, going it blind, and bringing puny children into the world to populate grave-yards. See capital combining with railroads, now driving the agricultural population into overgrowing cities, jammed and rammed into six-story buildings, with one and two families on a floor, to become crushed with rack-rentage, smothered with bad ventilation, and cursed with disease and crime. See the puny children swarming like bees on the sidewalks, without buoyant joy enough to holloa or to fancy their toy images to be living beings. It should be made a felony to build such tenements or for human beings to live in them. Instead of packing in among such a concretion of houses, they should be dispersed into a rural city with soil enough around them to raise every eatable, and their children in health. With everyone upon equal and inalienable homesteads, subject to no liability to alienate by any debt, sale,

tax, mortgage, bill of credit, etc., but only to be exchanged for each other, with boot for the difference in value, every family could be kept in possession of a home to the latest posterity and at last find something like a paradise on earth. Thus with dwelling, shop, and barn upon every forty or ten acres as the minimum, the buildings would be far enough apart to constitute a rural city over nearly all the earth, and soon let the present concreted cities and towns fall into ruins. Then let each six-mile square township be organized, with the proportionate number to produce the leading necessities of a living, for equitable exchange in town mart, and to meet in town hall to vote in proper person for their laws, without divine, hereditary, so-called representative or other form of officer. With these arrangements, and Dr. Hollick's "Marriage Guide," all the present institutions of society and government would become reformed, and men made angels on earth, instead of the groundless hope of becoming such in an after life.

His work on the "Male Generative Organs," illustrated by engravings and colored plates, is a practical treatise on the anatomy and physiology of the said organs and gives a full description of the causes and cure of all the diseases and derangements to which they are liable—adapted to every man's private use. It gives an epitome of the new discoveries respecting the female system and generation.

His "Matron's Manual of Midwifery and the diseases of women during pregnancy and child-birth"; is also illustrated with over sixty engravings and colored plates, giving directions in delivery, cases of emergency and the management of new born infants.

His "Diseases of Women, their Causes and Cure familiarly explained;" is illustrated with colored plates and engravings. In this work everything relating to female health is treated upon from infancy to old age, with valuable recipes and practical directions. He has been highly complimented for it by many public audiences of ladies. None should be without it.

His popular "Treatise on Venereal Diseases in all their forms," is illustrated by wood cuts and colored plates. It embraces their history and probable origin, and their consequences both to individuals and to society. When we contemplate the

pernicious effects of the appetite for strong drinks, tobacco, together with gaming, speculating and other swindling lusts, how great must be the self-abuse and other excesses arising from the still more powerful venereal appetite! We now come to Dr. Hollick's.

NEW BOOK: THE NERVES AND THE NERVOUS.

Which is now published and illustrated with wood cuts specially engraved for it, with colored plates. It gives a full explanation of the anatomy of the organs of the body, their functions and diseases. The nervous, next to the reproductive organs, demand the most urgent investigation into the nature of their properties and diseases. This he has done with great care and research into all the latest developments of his contemporaries. He has investigated industriously to verify his own theories, assumes nothing without the best proof he can get, and candidly confesses what he and others do not know.

His style is perspicuous, every word is carefully selected and every sentence is terse and well-turned. He makes no exhibition of fireworks, by throwing up skyrockets of figurative language to irradiate the darkness of his subject, but looks at it by the sunlight of fact and reason. We will here quote a paragraph as a sample of his style.

"The vegetative functions in man are analogous to the ordinary functions of plants and comprise all the processes of *nutrition*, by which the body is nourished. Digestion, assimilation, the circulation of the blood and breathing, are all stages in the process of nutrition. And just as the plant absorbs the material for its growth and sustenance from the air, water and soil, so does man absorb them from his food and drink and from the air he breathes.

"The human body from the moment of its birth, is in a constant state of change, no part remaining long composed of the same material. A special set of organs are constantly occupied in taking up and carrying away the particles of the body that have served their turn; while the nutritive organs are equally busy in putting new particles in the place of the old ones thus removed.

"Both these processes—waste and repair—must go on uninterruptedly, or life cannot be maintained. If the old matter

is retained too long, the body is *poisoned* by its own refuse, for the rejected matter becomes truly a poison. If on the contrary the process of renewal does not take place as rapidly as that destruction, the body wastes away."

CLASSIFICATION.

Dr. Hollick like all great scientific investigators, first gives a general exposition of the nervous class or system of the organs of the human body, then a particular description of the divisions and subdivisions into which it divides, and then of its diseases to which they are subject in a parallel classification. Thus he divides and treats upon the great nervous system to which his work is confined, under the divisions and orders of the spinal cord or marrow, the ganglions, and the brain, with their respective functions or properties of consciousness, emotions and mind. To complete the classification of the human body, the great vascular vital or nutritive system of organs divides into the lungs, stomach and veins, with their respective functions of respiration, digestion and assimilation; and with still more divisions of oxygenation, secretion and generation. The great locomotive system, divides into the bones, ligaments and muscles, with their respective functions of support, connection and motion, and still it divides into different kinds of bones and supports, of ligaments and connections and of muscles and motions. The diseases of all these organs, of course, classify parallel along with them as done by Cullen. Thus, it appears, that while the immense number of the individuals in the vegetable and animal worlds, may be classed into classes, orders, genera and species in accordance with the modifications of their form, structure and characteristics, we may still class their organs and properties in a similar way.

And this classification of the organs of man's body, while it aids us in grasping the science of anatomy, and the treatment of diseases, is the true substratum or pedestal upon which to erect the science of society and government, and which already becomes a classification of rights with their opposing wrongs. Thus vitality, the property or function of the vascular or vital system, gives rise to the want and right of life; which divides into the security of body, limb, health, peace, etc., with other subdivisions; while their violation, called wrongs, and which

take the place of what is called diseases in anatomy, is called that of homicide, which divides into those of murder, mutilation, nuisance, war, etc. And so another of the great rights arises upon the locomotive organs, and is that of mobility, which divides into that of locomotion, labor, self-owning, self-employment, etc., with other subdivisions, and which is violated by the great wrong of slavery, dividing into false imprisonment, hireage, chattelhood, etc. The third great right is founded upon and arises from the nervous system, and is that of the mind or sovereignty, which divides into those of education, opinion, free speech, consent, reputation, morality, and of government in proper person without officers, and which is violated by the great wrong of the institution of officers in the form of kings, lords, and the so-called representative legislatures, which is subdivided into the wrongs of ignorance, bigotry, slander, religion, or piety, usurpation, tyranny, etc. Thus it appears that rights as well as the organs of man's body, their properties and wants, can be arranged as similar classes, orders, etc. But authors as yet disagree in their classifications of the different departments of nature. But even an imperfect one greatly enables the mind to grasp at the apparently heterogeneous mass of particulars or individuals in nature. All acknowledge even the aid which the imperfect arrangement of rights and wrongs give in Blackstone's commentaries. An author, then, that does not arrange his matter in a natural order with nature, cannot teach with so much success.

THE ANIMAL CAN LIVE WHILE WITH TORPID NERVES AND MUSCLES.

Dr. Hollick develops a distinction between the organs which animals have in common with plants, and those that they have in addition. The vascular system of animals are analogous to the sap vessels of plants. Their bony and reproductive organs are also analogous to the wood and seeds of plants. But the animal has in addition a nervous and locomotive system of organs. The animal world, therefore, has one-half of its organs in common with the vegetable, and is somewhat akin to it, although man in his pride endeavors to deny even his nearer kinship to his hairy fellow creature, the gorilla. But as plants live and grow without a nervous and locomotive system, so can an animal live for a short time with

its brain and muscles torpid or in a manner dead, as its vital or nutritive organs have an involuntary motion of their own, and therefore are sufficiently independent of the brain to retain life. This power of living with the vascular organs only, without the aid of the nervous ones, is exhibited in catalepsy, and its varieties of trance, ecstasy, lethargy, sleep-talking, etc. The author says "one of the principal symptoms in catalepsy, is a stiffening or rigid fixing of the muscles in whatever position the patients may happen to be at the moment when attacked. Stooping, standing, sitting or lying, so they remain, as if they were stone statues.

"It often comes on from fright, from intense emotion, and from absorbing attention to any subject which excites powerfully the feelings. Religious excitement frequently causes catalepsy, or a state nearly resembling it, which is usually followed by hysteria, and then the subject is said to have gotten religion, or to have been converted.

"Trance is a variety of catalepsy, in which the body remains fixed and quiet, but the muscles are relaxed instead of rigid. The state of quiescence is sometimes so perfect that the subject seems really dead, and some have been buried in that state. Sometimes consciousness remains unimpaired, so that the patient knows what is going on, though unable to move; but at other times the trance is complete, and the mind is totally inactive as the body."

Cases are mentioned of finding the remains of persons, on opening vaults and graves, lying on their sides, showing that they might have been interred when in some form of catalepsy. Some years ago a citizen of New York, who had been deposited in a receiving vault, was found dead crouched in a corner, having burst out of his coffin. These cases, then, that can go on without a visible pulse or breathing, should caution the friends of the dead never to bury until decomposition appears—in certain diseases at least.

LEWIS MASQUERIER.

A NEW
PHONOTYPIC PRONOUNCING,
AND DEFINING
DICTIONARY
OF
THE ENGLISH LANGUAGE.

Being the second of a series of works,

ADAPTED FOR THE USE OF SEMINARIES AND SELF-LEARNERS;
EXHIBITING
THE ENGLISH LANGUAGE WRITTEN IN A PERFECT
AS WELL AS
THE PRESENT IMPERFECT ORTHOGRAPHY;

WHICH
IS MADE AT THE SAME TIME
TO POINT OUT THE PRONUNCIATION OF WORDS NOW
SO PROMISCUOUSLY SPELLED WITH THE SAME LETTERS, BY RE-SPELLING THEM
WITH AN ALPHABET COMPOSED OF LETTERS ALREADY IN USE, WHEREIN THE
SAME SOUND IS INVARIABLY REPRESENTED BY THE
SAME SHAPED LETTER; AND
THEN,
BY DIVIDING WORDS INTO SYL-
LABLES AND MARKING THE PRINCIPAL ACCENT, THE
SOUND AND STRESS NOT ONLY OF THE ACCENTED, BUT ALSO OF THE UNACCENTED
SYLLABLES ARE CLEARLY PRONOUNCED AND SETTLED BY THE LETTERS THEM-
SELVES, WHICH CARRY THE KEY TO THEIR SOUNDS
WITHOUT BEING ENCUMBERED
WITH FIGURES OR POINTS.
TO WHICH IS PREFIXED

PHONOLOGY,
OR THE ELEMENTS OF LANGUAGE AND MUSIC;

INCLUDING
A UNIVERSAL ALPHABET, A KEY AND SYNOPSIS
OF ALL THE ELEMENTS OF THE HUMAN VOICE, APPLICABLE TO EVERY LANGUAGE
TOGETHER WITH A NEW MUSICAL AND SPEAKING SCALE OF
INTONATION, RHYTHMUS AND DYNAMIS:
AND WHICH TREATISE
BEING HERE EXHIBITED IN THE NEW, AS WELL AS THE OLD ORTHOGRAPHY IN OP-
POSITE COLUMNS, SHOWS THE PRACTICAL APPLICATION OF THE UNI-
VERSAL ALPHABET TO THE ENGLISH LANGUAGE.

And then as shown in the second part of this work, the English, German, French, Italian and Spanish Languages, are alphabetically arranged together in a Universal Language Lexicon; preceded by a treatise in which all their words are mingled, and reduced to the same grammatical structure, thereby facilitating by this union of the living, the production of a Universal Language.

BY LEWIS MASQUERIER.

NEW YORK.

PUBLISHED BY THE AUTHOR,
AND SOLD BY ALL BOOK-SELLERS AND NEWS DEALERS, WHERE
SUBSCRIPTIONS ARE RECEIVED.

1877.

THIS WORK

Is respectfully dedicated to

**ISAAC PITMAN & BRO., A. J. ELLIS, S. P. ANDREWS,
ELIAS LONGLEY, A. J. GRAHAM,** and others, not because they
have succeeded in Phonotypic Reform, but for their great exertions in
publishing works for its reform.

It is also dedicated to the English Government, who had phonetic
books printed in English to teach the Hindoos, and to control them more
completely. But they also adopted pointed letters instead of differently
shaped vowel ones, as proposed in this work, which gave but a poor
alphabet for the poor humanity of the world.

PHONOTYPIC REFORM

A Universal and Phonotypic Alphabet and Language.—On spelling the words of the English language according to distinct letters for each element of the voice. — The three-thousand-years old error of promiscuously using but five vowel letters for each other and of spelling with so many mutes and doubled letters should be abolished.—A distinct letter for each element of the voice with an accented syllable marked, would fix the pronunciation not only of the accented, but unaccented syllables of languages forever. — Silent letters expunged save about one-third of everything in publishing.—The eleven vowels are generic, and are not the long and short sounds of each other.—The twenty-two consonants are but touchings of the parts of the mouth and modify the vowels into species or rhymes.—The most perfect alphabet seems to be formed by mixing the small capital and common letters with large capitals of the same shape to match.—The words of all languages spelled according to the sound of the vowels and modifying power of the consonants, with the accented syllable marked and alphabetically arranged in the same lexicon, would aid much to combine them all into a universal language.

[This treatise was refused by leading papers of New York, including the "Popular Science Monthly," also by the "Philological Society," whose duty it was to adopt phono-alphabetic reports of the English and other languages.]

I have seen in the "Tribune" that the late philological convention at Newport have appointed a committee to devise and adopt in the place of our present barbarous orthography, one with a distinct letter for each element of the voice, and of spelling the words of the English and other languages invariably by the sounds of the vowels and of the modifying power of the consonants or modifiers. The committee will sit during the recess and report to the next convention, which met in New York city on the 18th of July 1876. It consisted of Prof. W. D.

PHONOTYPIC REFORM.

ii.

Whitney of Yale College, Dr. J. Hammond Trumbull of Hartford, Prof. F. J. Child of Harvard University, Prof. F. A. March, of Lafayette College, Easton, Pa., Prof. S. S. Holdeman of the University of Penn., and Rev. Sam'l Hart and Prof. W. W. Fowler appointed by the Connecticut legislature.

Encouraged by this movement in orthographic reform, I hereby present my views to the consideration of the committee and of scientists. They began when I lived in Quincy, Ill., in 1830, and I have endeavored at times to improve them ever since. But it seems only by slow degrees that the mind clambers to the top of the hill of any one science and can get a clear view of it. The Pitmans and A. Ellis of England commenced its reform in 1844, and after making twenty-three alterations in their alphabet and publishing several works in it, wore themselves out without perceiving the whole of the difference between vowels and consonants. They got up too many badly shaped letters, when they might have adopted a far better set out of the small capitals and common letters already in use. They made too, nearly all their large capitals different in shape, when they should have differed only in size from the common letter; they thus encumbered language with an unnecessary alphabet. Messrs. A. Comstock, E. Longley, A. J. Graham, and all others that I have known, have urged similar imperfections. But I have endeavored to remedy all these errors by analyzing and classifying the eleven vowels according to the varying width of the mouth and their pitch in the voice, in their utterance; in arranging the consonants from those formed by the lips to those at the base of the tongue, and have represented them all by appropriating the best of the small capitals and common letters with large capitals to match of the same shape and differing only in size.

I first published my system of phonotypic reform in St. Louis in 1845; and next came to New York city and got a font of type cut and cast, by which I published in 1847 a specimen number of Webster's small school dictionary, using his definitions, but re-spelling his words in my phonetic alphabet, and prefaced it with a treatise giving orthography its first scientific form; and repeated in opposite columns in the present imperfect and in my phonetic spelling, with the first number also of

a spelling and reading book for schools. The late ever to be remembered Horace Greeley, whom we all considered as being entitled to take a hand in the "free fight" of all reforms, kindly offered his name as my publisher.

It is discreditable to the philologers of the past ages and to us particularly of the present, that we still continue amid the rapid advance in other arts, to write and print all languages in such imperfect alphabets, with the three-thousand-years old errors of the ancients, with only five or six differently shaped letters, promiscuously representing the eleven vowels or sonants of the human voice, and with too few consonant letters. And yet these few vowel letters in addition to standing for each other, erroneously called the short, &c., sounds of the other supposed long ones. There are more than sixteen combinations of vowel and consonant letters that represent the vowel *a* as heard in *bate*, and nearly as many for the other sonants. There are only eighteen of the present twenty-two consonantal letters that are true ones; for *c b* and *x* represent no modifying power of their own, but stand for *k* and *s*, *kw* and *ks* respectively, while *th* in *thin* and *this*, *sh* in *shun* and *ng* in *sing*, have never had distinct letters of their own. These errors and deficiencies compel lexicographers to resort to the device of using figures or points on their words with key words on the top or bottom of each page, to aid in pointing out the true pronunciation of the vowels and consonants. And yet there is the still more palpable error of having the common letters and their large capitals different in shape, instead of only in size—giving two alphabets for the same elements of the voice. And yet there is the equally great error of not marking the accented syllables in reading as well as word books, so essential in correct and intelligent pronunciation.

But with a letter invariably representing each vowel and consonant, with the principal accented syllable marked, every vowel, whether accented or unaccented, would carry the key to its sound, and every consonant would also carry the key to its modifying power on the vowel, so that there would be no necessity for any other key on the top of every page as in the dictionary. The pronunciation and accent then not only of the accented, but unaccented syllables would be fixed forever in practical

utterance in reading as well as word books. In such a phonotopy, a youth would begin to read as soon as the alphabet is learned, and read perfectly in a week what may now take a year. What an immense saving of means and time when applied to the whole human race. With languages written and printed in the same phonotopy, a foreign one would be read off-hand, leaving only the meaning of the words to be learned, and which would more rapidly facilitate their union into a universal one. And yet all the silent and useless letters expunged, the same subject matter could be printed in less than three-fourths of the present space, saving more than one-fourth in penmanship, typography, paper, ink, press-work, book-binding, book store room, wear and tear of brain, memory, etc. In this view, phonotypy looms up in importance and grandeur mountain high above the present barbarous orthography of languages.

I shall endeavor to show, so far as hearing and seeing can do it, aided by analogy to other departments of knowledge of nature, that there are precisely eleven vowels in the human voice, modified by twenty-two consonants—though some races do not use all of them. I hope to show up the learned error of calling a portion of the vowels the short, flat, etc., sounds of the so-called long ones, and the delusion that some of the consonants are semi-vowels, but that in themselves they are all mutes, but vary the vowels into species—a beautiful instance how nature modifies generas into species.

Each of the vowels is uttered by a single effusion of breath through a supposed different size of the opening of the glottis of the larynx, corresponding to the aperture of the mouth, which is widest in uttering the vowel *awe*, and gradually narrows up to the utterance of that of *e*. Each of the consonants are formed by the touching of the parts of the mouth with one, two or three degrees in the pressure of the more or less contracted muscles of the parts of the mouth that strike each other, making twenty-two in all, and act upon the vibrated column of breath passing through the mouth in uttering each vowel, thereby making several hundred species, including all.

After examining all the old, as well as new alphabets proposed by orthographic reformers, containing so many illy-

shaped letters, I have come to the conclusion after forty years' study, that the best alphabet can be compiled as I have done it, out of the present Roman common letters and small capitals, with their large capitals of the same shape. These small capitals and common letters are of the same size, and together make an alphabet of about an equal number of round and straight stems or parts. The corresponding italic alphabets are of the same shape and size, and differ from the Roman by a leaning posture only, which still give the same variety of forms as before. Three sizes of letter — Minion, Brevier and Burgeois both Roman and Italic, by being cast on the same body, might, perhaps, be used with each other's large capitals for each other.

To aid in the perception of the nature, number, and difference between each vowel, I have rummaged our language for a set of key-words with the same two consonants, wherein each vowel is heard, and find that a sett with **B** and **T** is most completed, as *beat, bit, bate, bet, bat, boot, boat, bar, but, bull* and *bot*. Now what makes the different sound of these eleven vowels in these eleven key-words with the same two consonants in each, except two of them, *bar* and *bull*, if it is not owing to the difference of the vowel in each of them? Thus the Roman small, or lower-case letter (**e**) as heard in *beat*, but spelled according to the sound of it, comes out in my phonotypy, **BET**; and then the Roman small capital (**i**) as heard in *bit*, comes out **BIT**; then the Roman common letter (**a**) as heard in *bate*, comes out **BAT**; then the Roman small capital (**æ**) as heard in *bet*, comes out **BET**; then the Roman small capital (**ā**) as heard in *bat*, comes out **BAT**; then the Roman common letter (**u**) (**oo**) (not **yoo** nor **yu**) as heard in *boot*, comes out **BUT**; then the Roman small capital (**o**) as heard in *boat*, should be spelled **BOT**; then the Roman common letter (**d**) with the top cut off, is adopted in its upright posture to represent the vowel heard in *bar*, which spells **BOR**; then the Roman small capital (**ū**) as heard in *but*, is spelled **BUT**; then the Roman common letter (**h**) with the top cut off and turned up, is adopted to represent the vowel heard in *bull*, spelled according to its sound **BUL**; and then the Roman small letter (**b**) with the top cut off, is adopted to represent the vowel heard in *bought*, and is spelled in my phonotypy **BBT**; to make the transition easy, as this vowel is now represented so

much by the round letter (o). By these devices, I obtain eleven differently shaped letters already in use to represent the eleven distinct vowels of the human voice, so that the reader may see how they differ in sound from each other, and that they are erroneously called the short and long sound of each other.

The consonants represent the touching of the parts of the mouth with several degrees of pressure and hardening of their muscles. Thus with the lips against each other, and the under lip against the upper fore-teeth; the tip of the tongue against the inside of the fore-teeth, the upper gums and palate, and its middle parts back to its base at ten parts of the mouth, making twenty-two consonants in all. By themselves, these touchings make no sound, but yet modify the breath in the utterance of a vowel so as to turn it into a rhyme or species, and shows how, by a similar principle, nature modifies her generas into species in substances, shapes, colors, sapers, odors, and music, as well as speech.

To give a name to the consonants, we are compelled to make them modify some one of the eleven vowels by putting them all before it, and as (e) comes first in the alphabet and gives a name to most of them in the present old one, it is used to give names to them all. Thus beginning with the lips and ending at the base of the tongue, they should be named *pe, be, me, fe, ve, we, the, te, ne, de, le, re, se, ze, she, je, ke, ge, ye, ne* and *he*. By thus naming the consonants with the same vowel, the difference in their modifying power can be more clearly seen. Distinct letters, made of parts of those now representing them, have been adopted for the three consonants above, that never have had any of their own. Thus the upper curve of capital B is cut away and forms a letter to represent the *th* in *then*; then the top of capital T is combined with the lower part of the common h, to represent the *th* in *this*; and the upper half of (s) is combined with the lower part of common (h) to represent (sh) in *shun*; and small (n) is appropriated to represent (ng) in *sing*. On looking into the mouth with a glass in the sunlight, it is seen that its aperture is widest in uttering the vowel (*awe*), in *bot*, and that it gradually narrows up to that of (e) in *beat*, as they are arranged in the order of the pitch. And by uttering this grave vowel *awe*, which opens the mouth widest,

beginning with *p* at the lips with every other consonant back to (*ɱ*) at the root of the tongue, every part of the mouth in touching can be seen in forming each consonant. Thus orthographers have gone on for ages from Quintilion, copying each other's crude ideas, when so little observation would have unfolded the true nature, number, and character of each element of the voice.

Diphthongs and triphthongs are nothing more than two or three vowels uttered closely together without a modifying consonant between them, and when separated by a hyphen, are seen to be nothing more than vowel syllables uttered closely together. Thus the two vowels heard in *eye*, or in *bite*, are those of (*a*) in *bar*, and (*i*) in *bit*, and in a perfect orthography should be spelled *ba-ir*. The two vowels heard in *bout* are those of (*a*) in *bar* also, but of (*u*) in *boot*, and should be spelled *ba-ur*. Thus diphthongs are merely two vowels and a triphthong, as in *fire*, when perfectly spelled is the three syllable word *fa-i-ur*, and so on with the other several hundred of them.

Diphthongs, or vowel syllables, play a very interesting part in good reading, speaking and singing. In the ardor of earnest discourse and song, the emotions excite a tremulous wave of the voice, which repeats the vowels in the accented syllables with a stronger or weaker stress, and higher or lower pitch of the voice, and rouses the emotions of both speaker and hearer to a more eloquent feeling. When the accented syllable or word ends with a vowel, or stands between consonants, the accent is the same. It is somewhat analogous to taking a step before a jump, or making a light before a heavy blow. This double or repeated utterance of the vowels has the effect of lengthening the sound of alternate syllables, as well as the alternation of force or accent. It seems to unravel the puzzle of the moderns as to what is meant by the quantity or length of sound between the syllables and words of the Greeks and Romans. It is striking what force is given to expression by this double utterance of the same or of a different vowel. But it is under strong emotion that this superior utterance is most easily reached. This slight repetition of the accented vowel in speech, is the same in principle with what is known in music as the appoggiatures or small notes, and as one of its most charming graces—allied to those slurring and gliding.

James Rush, M.D., in his "Philosophy of the Human Voice," and his disciple, Prof. Jonathan Barber, have discussed this superior mode of speaking under the name of the "Radical and Vanishing Concrete Movement of the Voice," but which would perhaps have been understood better if explained as only the repeating of the vowel as a diphthong with the accent and quantity either on the first or second utterance of it, as the vowel ends or comes in the middle of the syllable as mentioned above. It is a singular instance of a limited specialty in their minds to have observed so acutely this characteristic of good speech without discriminating the whole of the difference between vowels and consonants. For neither of them seem to know that the consonants are only the modifiers of the vowels into rhymes and species.

The phonotypic, like all reforms, will progress but slowly. The present orthography is such a promiscuous hotch-potch chaos of sounding and silent letters, that when spelled by any alphabet that can be formed, will so prejudice the eyes of the unphilosophical that they will bray out that the language is "butchered," forgetting that if they had been taught in a perfect orthography, how much more the present barbarous one would shock their correctly-trained eyes. Let, then, there be a spelling and reading book with a small abridged dictionary, such, perhaps, as we are preparing, be gotten up, and begin by teaching it in schools. Let all the superintendents of education direct it to be taught in schools, as it takes only a few lessons to learn it, and once it gets a start, may run with a wild-fire enthusiasm through the literary world. Let no publishers or booksellers fear that it will disturb their trade, for it will only overlap the present system by degrees with a gradual increase of phontypic books.

It would redound to the glory of the Smithsonian Institute and Federal Government, if they would publish all the names in their maps of the world, and all their collections of Indian, African, and other languages, in phonotype. It would lead to the more rapid adoption of it in the English and other languages.

Letter to James Rush, M. D.

JAMES RUSH, M. D.—*Dear Sir.*—Without knowing whether you exist I take the freedom of writing to you on the subject of your work on “The Philosophy of the human voice.”

It is another instance of the slow progress of mankind in the knowledge and practice of natural things, that it took several thousand years of progressive development before you could bring out your work upon the speech of man. And notwithstanding what you have developed with your disciple Jonathan Barber and others, and what I may now suggest, the whole of the truth may not yet be struck out.

You have made an advance upon the views of Steele, Sheridan, Walker and others, who were so puzzled to account for what the Greeks and Romans meant by the *quantity* or *time* in the utterance of the syllables of their words.

To compare my views with yours, I contend that there are only eleven vowels in the human voice modified by twenty-two touchings of the parts of the mouth into rhymes or species, as exhibited by the specimen number of a small dictionary sent with this. I show that it is a learned error of ages, to believe some of the vowels are the short or flat sound of the others, when every one's ears, if not brain, tell them that they are all entirely different elements of the voice; and also to fancy that some of the consonants are semi-vowels, when the fact is they are all mutes by themselves and are merely the pressures of the parts of the mouth upon each other, which act upon the vibrated column of breath passing through it in the utterance of any vowel and modify it into a rhyming sound or species of vowel. There is then no foundation for dividing vowels into *short* or *long* or consonants into semi-vowels or *subtonics*; for they are all *atonics*. Under this delusion that there are only about five long vowels, lexicographers have not learned how to utter or to make a syllable or word end with a so-called short vowel. There are more words in English ending with *ly*, *my*, *ny*, *ry*, *ty*, &c., than with every other termination. Yet Walker and others in re-spelling words according to the sound of letters, put *e* in *eve* instead of *i* in *bit* to point out the pronunciation. Though the one of these letters instead of the other does not make much difference in the sound as they are unaccented syl-

lables, of which any liberty may be taken by substituting any other vowel almost, but it shows they did not know how to pronounce or utter the so-called short vowel sounds at the end of syllables, but only when they stood between two consonants.

Now, this knowledge that the so-called short vowels, are also full and complete vowels, as well as the so-called long ones, and can be uttered doubly and closely together as well as the others, enables the speaker to employ that long and short *quantity* used by the ancients. Had you therefore understood the elements of the voice more fully, you might have discovered that in your illustrating word "day," it was da-a instead of da-e that you were so nearly perceiving, and which should be accented on the *second* syllable.

I think with this correction, that we have unraveled the puzzle of the ancients what they meant by the *quantity* in the utterance of their verse and prose.

I have made another observation, which I submit to your consideration. It is that this radical and vanishing, or double utterance of the same vowel in speech, is the same in principle as the Appoggiature or small notes, or slurred, or the tyed notes in music, and which are the most prominently used of all its small or grace notes. In fact, if our progress in knowledge did not creep along so slowly, we ought to have inferred before now that the two great orders of sound, speech, and music must be founded at bottom upon the same principles, and be varied by the same ornaments and graces.

As you have well observed, every different body has a special *quality* of sound by which it is recognized from others. But there are three great properties of sound, *Time*, *Force*, and *Pitch*, which have each its scale, and neither speech nor music can be perfect without the combination of them all.

It is only a few great orators and actors, it seems, that have fallen into the practice of this double or repeated utterance of the vowel, first with a weak and then with a stronger stress higher pitch and longer *time*, or *vice versa*. You observed it in Mrs. Siddons, and I in John Hays of Kentucky fifty years ago. But I did not see the whole secret of it until I read your work. This Hays was the most gifted wretch that ever appeared among mankind. He was of full average size, with the finest proportions


in body and features—a fine range of voice, from base, through baritone, tenor, etc. He was thought to combine the qualities of Demosthenes and Cicero. He studied law under John Rowan, who pronounced him the brightest star that had appeared among them. He was elected to the Legislature, where a member of Parliament on hearing him said he had never heard his like in England. But he drank himself to death. In the Fall of 1826 I heard him speak in the court-house in Paris, Ky. He was employed against a burglar, and when referring to the maxim that a man's house is his sanctuary, he said: "Gentlemen, a man's house is his castle of defence; the winds of heaven may whistle around it, they may enter it, but the greatest monarch on earth, without his consent, cannot." The inspiration with which he spoke this sentence can never be effaced from my memory. The vowel of every accented syllable was uttered first with a weak, then with a stronger stress, as I now see. Again, I heard him plead against the "New Court" party which had threatened to massacre the "Old Court" party judges, when one of his expressions was: "Gentlemen, we have heard a great deal about blood and thunder, but I really believe all the blood we shall see might flow from a turnip, and all the thunder we shall hear might proceed from a bursted bladder."

It is preposterous to suppose that the Greeks could have had a mode of utterance that we cannot adopt with the same organs that they had. And the snappish way we English-speaking people utter our words with a variation of force and pitch only, is, I find, striking to a Japanese, who utters them with a long movement of the voice and quantity, as the Greeks did, and which I suspect the French and some other people use. I have concluded with you, then, that the quantity or time of utterance is effected with two effusions of breath that repeats the accented vowel by a double utterance.

I have heard that the phonetists of Europe and America are to hold a convention in Philadelphia during the Centennial, which I should like to attend and urge my system. I intend also to attend the Liberal League Convention, advertised to meet the first of July, against the union of Church and State.

Yours in all reform,

LEWIS MASQUERIER.

 This letter was returned as Dr. Rush had deceased.

PREFATORY TREATISE ON PHONOTYPY.

THIS PHONOTYPIC SPELLING AND READING MANUEL, is intended, not only for the instruction of the rising generation of youth, but also for that of our modern philologists, exicographers and phonotypers. It is therefore, dedicated with a kindly sincerity for their appreciation and study. The author feels himself, too securely fortified in the armor of Truth, while bombarding the thick skull of ignorance, to be silenced by the sneering missiles of those whose pride of knowledge may be wounded, or who may claim, that they, or others, already entertain his scientific views in orthography. It is a dreary prospect to see our phonotypers wasting their means and wearing out their lives in the fruitless endeavor to reform the dogmas of orthography without a thorough knowledge of the nature, number and distinction of the elements of the voice. But it is sublime to behold their well meant and assiduous labors in publishing journals, instruction-books, dictionaries and classics, in their respective phonotypies. But he hopes, he has come to their rescue, and advanced the science two thousand years beyond his predecessors, as will be exhibited in this and other works.

But what are some of the imperfections of this barbarous orthography of the English and other languages, so little understood, and so hard to reform? In our present alphabet, there are only five letters, to represent the eleven vowels in the human voice. These five, are therefore doubled, muted, variously combined with each other and placed in different positions among the consonants, which are often piled up around them, with no union of their modifying power among themselves, or upon the vowel—all probably intended to make words appear more different to the eye and significant. Letters too, represent each other so promiscuously, that words are learned unconsciously, as much by their general features and dint of memory, as by their letters. There are more than sixteen combinations of vowel and consonant letters to represent the vowel *a*, and a slightly varying number for the others. These errors compel lexicographers to resort to the device of using figures or points on their words, with key words on each page, to point out the particular vowel and consonant. See then, the evil results of the promiscuous use of too few letters—each one and each class pronouncing in a different way; so that the pronunciation of many words, are ever changing like fashion in dress. See too, the result of representing different vowels with the same letters, in different languages, making it hard to learn and a great barrier to social intercourse, trade and civilization.

But behold the incalculable utility of a perfect and universal alphabet and accentuation applied to all languages. With a letter invariably representing each vowel and consonant, with the principal accented syllable marked, every vowel whether accented or unaccented, would carry the key to its sound, and every consonant would carry the key also to its modifying power on the vowel, so that there would be no necessity for any other key on every page in dictionaries. The pronunciation and accent then, not only of the accented but unaccented syllables would be fixed and settled forever in practical utterance as well as in reading and word books. In such a phonotypy, a youth would begin to read as soon as the alphabet was understood, or learn in a week or month what now takes a year or two. What an immense saving of means and time when calculated in figures and applied to the whole human race. With all languages printed in the same phonotypy, a foreign one could be read off-hand, leaving only the meaning of the words to learn, and would more rapidly facilitate their union into a universal one. And yet with all the mute, double and unnecessary letters expunged, the same subject matter could be printed in two thirds of its present space, saving one third less penmanship, typography, ink, paper, presswork, telegraphing, wear and tear of brain, memory, &c. In this view, phonotypy looms up in importance and grandeur, mountain high, above telegraphy.

The literature of past ages has been rummaged and the deficiencies of the alphabet, with the prevailing views that there are only about five vowels with long sounds which have also short sounds, and also that there are semi-vowels, have been traced back to the Romans and Grecians. As the touching of the organs of the mouth was more easily seen, it appears likely that the letters representing consonants were first gradually invented, with the indistinct conception that they were the vowel sounds they heard. And this vague notion of supposing some consonants have sounds as well as vowels, possesses the ignorantly learned to this day. Mistaking the indistinct sound of real vowels for other strange sounds, modern phonotypers are struggling to reform our barbarous alphabet and orthography with unnecessary and badly shaped letters

Thus, Pitman, Comstock, Longley and Graham, the most prominent among them, in common with Walker, Webster and Worcester, have made but little improvement upon the three thousand year old errors of the ancients, by failing to dispute their premises and authority, and to substitute their senses, observation and reflection, so as to perceive that what they all have called the short sounds &c. of the so-called long vowels, *are also vowels*; and that none of the consonants can be the imaginary thing called semi-vowels, but are all mutes, and are only the touchings of the organs of the mouth, modifying vowels into resembling sounds or species, as shown on pages 6 & 7.

In the following scientifically arranged alphabet, on page 6, the author shows and claims that he is the first, so far as he is aware, who has ascertained the thorough nature number and distinction of vowels, diphthongs and consonants. He contends that there are just ELEVEN elementary sounds or vowels with TWENTY TWO consonants or modifiers of them in the human voice. And it wants no telescope, but so little observation as looking into the mouth with a glass to perceive them, *if the stiff habit of the brain, should cease repeating its learnedly erroneous notions about them.*

Each of the vowels is uttered with a single effusion of breath, forced through the glottis of the larynx, while all the parts of the mouth remain in an unmoving position. But to theorize here, the varying aperture of the glottis makes the pitch, but what produces the quality of the specific difference in the sound of each vowel? May not the stream of breath rush through at angles similar to the rays of light through the prism?

In the utterance of the vowels, there is a graduated widening of the aperture of the mouth, from the utterance of *e* heard in *beat* the most acute, down to that of *are*, heard in *bought*, the most grave, constituting a scale of intonation or pitch, and they are arranged in this order as seen in the alphabet and heard in these eleven key words, thus, *beat, bit, bale, bet, bat, boot, boat, bar, but, bull, and bought.* These are the best set of key words in the language, having the same two consonants *b* and *t*, with the exception of two; for they show best the difference of the vowel in each.

But there are eleven different touchings of the organs of the mouth upon each other, with from one to three degrees of pressure, making in all, twenty two, and these produce the same number of consonants, which have no sound by themselves. But when the breath is in a state of vibration, by the utterance of a vowel, these varying pressures of the touchings, turn it into resembling or rhyming sounds or species—a hint how nature produces species in other departments of her dominions. As the consonantal letters, are therefore, only the signs of the degrees of pressure in the touchings of the lips, the under lip and upper teeth, the tongue and teeth, the teeth and gums, and the tongue and palate at several points upon each other, &c., they can not be named upon the same principle as the vocal letters are, with a sound of their own; because they have no sound by themselves. They therefore, can only be named by combining them with some one of the vowels, to show their modifying power. Any one of the vowels, may then, be selected, for the parts of the mouth to act upon, for the purpose of giving them names. But as several of the consonantal letters in the old alphabet, are already named with the vowel *e* after them, and as it comes first, it is put after all of them; and thus they are named *pe, be, me, fe, ve, we, &c.* as seen in the alphabet. This enables the learner to perceive the modifying power of each consonant upon the same vowel, and the absurdity of believing the old aged error of the ancients, that some of them have a kind of half-vowel sound they call semi-vowels. The fact is, they are all mutes—the whole stamina of the sounds in the voice, is in the vowels. It is amusing to see Pitman's disciples, under the delusion that consonants have sound, in struggling to name them by themselves, gesticulating as though they were pumping up their lungs, stomach and bowels, in the vain endeavor to bring up their sound without any more success than a slight hiss. An instance of the ridiculous antics, mankind cut in their ignorance,

With this explanation of the true nature of vowels and consonants, what must be the best form of letters to represent them? Certainly, such, as are as simple, as beautiful, and yet so different in shape as never to be confounded with each other, and with large capitals of the same shape and differing only in size. But our alphabet cobblers have proposed no such reform. They have not rejected the useless letter *c*, too much like *e*, nor *b*, which turned up makes a *q*, nor *d*, which turned up becomes a *p* nor altered *n*, in shape so as to be distinguished from *u* when turned up; all causing printers much trouble to correct; neither have they made the large capitals of the same shape with the common letters; and yet, they propose so many badly shaped new letters, that they destroy the effect of the familiar common letters they retain—all of which is reformed in this work.

Instead of retaining the common letters principally, with large ones for capitals having their heads and tails in the way, the preference should be given to the small and large capitals, already agreeing in shape. This gives the small capital vowel letters to represent the so-called short sounds of the vowels, and leaves the common letters to represent what is called the long vowels, as at present, by giving them larger ones of the same shape for large capitals. This compilation of an alphabet out of letters in familiar use, lacks only two vocal and three consonantal letters, which are supplied by a slight alteration of letters already in use. This then, gives common letters all of the same length, and also the same for the large capitals; and this requires type-founders, to cast both so as to leave all the shoulder above the letter for room for marks of accent, or else bold faced vowel letters may be used to mark the principal accented syllable of words whether printed in the common or large capital letters. The marking of but one of the accented syllables, helps the eye and voice to seize the stress, and greatly aids correct pronunciation: and yet not one of our alphabetical reformers proposes it.

In the following alphabet, the common letter *e*, invariably represents the vowel heard in *beat*. The small capital *i*, is assigned to the vowel heard in *bit*. The common letter *a*, is limited to that in *bate*. The small capital *æ* forever indicates the vowel in *bet*. The small capital *Λ*, ever designates the vowel heard in *bat*. The common letter *u*, is limited to the vowel in *boot*. The vowel *o*, in *boat*, is confined to represent its name. The common Italic *α*, made upright, like *d*, with its head cut off, is assigned to the vowel heard in *bar*. The small capital *v*, represents the vowel heard in *but*. The vowel heard in *bull*, is assigned the common letter *f*, turned up with the top cut off. And the common letter *b*, with the top cut off, is made to represent the vowel heard in *bought*.

But, as diphthongs are only two vowels uttered closely together with two effusions of breath, and as triphthongs are but three vowels uttered with three of them, it is more scientific to spell and represent them with the same letters which are assigned to the respective vowels combined in them. Therefore, the diphthong *i* in *bite*, is written by the same letters which represent the vowels heard in *bar* and *bit*; the *ou* in *bout*, by those heard in *bar* and *boot*; the *oi* in *boil*, by those in *bought* and *bit*; the *u* in *tube*, by those heard in *bit* and *boot*; and the *a* in *car*, by those heard in *bit* and *bar*.

But the labial consonants *p*, *b*, and *m*, are limited to represent the three degrees of pressure and hardening of the lips in striking upon each other. The labio-dental *f*, *v* and *w*, are made to represent the striking of the under lip on the upper teeth with similar pressures, &c. The lingua-dental *th*, *dh* and *n*, are confined to represent that of the tip end of the tongue to the teeth; *r*, *d* and *l*, represent the pressures of its end to the upper gums; *s* and *z* represent the touching of the troughed end of the tongue to the palate, with two degrees of pressure, leaving an orifice through which the breath hisses, and *sh* and *j*, represent similar touchings a little farther back; *x* represents the scraping of the tip of the tongue on the roof of the mouth, and *y* the pressure of the middle of the tongue against it. The *κ* and *α* represents the two degrees of pressure of the base of the tongue against the palate; the common letter *n*, with its right limb slendered so as not to make a *u*, when turned up, represents the touching of the base of the tongue to the fauces, and the same with the uvula is represented by *h*.

These are the whole number of the elements of the voice, and the philological world is challenged to find more or less than eleven vowels and twenty two consonants or modifiers of them. They may as well undertake to find more than seven vertebra in the shorter necks of vertebrate animals.

But nothing in language has puzzled orthoepists so much as the discovery of the weakly accented vowels in diphthongs and in unaccented syllables. Not perceiving that most any vowel may be put in an unaccented syllable without hurting its pronunciation much or any, they have stuffed their alphabets and keys with many letters and marks to represent them. Walker, Webster, Worcester, and phonotypers, all use two or more letters or marks for the vowel in *bought*, and the former uses his *squeezed e* where the voice prefers *i* in *bit*; but the difference is not perceived in the weak accent.

Mr. Pitman, aided by the Phonetic Society, has struggled manfully to give the world a working alphabet with nothing lacking, but so little alteration in the habitual action of his brain, as to see that the so-called short sound of the vowels, are also distinct vowels, that the consonants are only the modifiers of them and should all be represented by as few new letters as possible. But his cumbrous alphabet after twenty three alterations and the publishing of many works in it, was rejected by government who employed the Longmans to print a set of books with pointed vowel letters, to teach the English language to the natives of India, as experience had shown, they could not learn it in its present barbarous orthography.

A UNIVERSAL ALPHABET AND KEY.

VOWELS. CONSONANTS.

The eleven elementary and individual VOWELS, arranged according to their intonation, and modified by these twenty two simple CONSONANTS into species or rhymes, and again varied

ROMAN CAPITAL AND SMALL PHONOTYPIC LETTERS. ITALIC CAPITAL AND SMALL PHONOGRAPHIC AND TYPIC. NAMES, SAME AS SOUNDS. KEY WORDS, PROVING THEIR ELEMENTARY DIFFERENCE. WROTE ACCORDING TO THE SOUND OF THEIR LETTERS.				DIVISION OF THE CONSONANTS ACCORDING TO THE PARTS OF THE MOUTH EMPLOYED IN THEIR FORMATION.				SUBDIVISION BY THE DIFFERENT HARDENING OF THE MUSCLES OF EACH PART.				ROMAN CAPITAL AND SMALL PHONOTYPIC LETTERS. ITALIC CAPITAL AND SMALL PHONOGRAPHIC AND TYPIC. NAMES, THE RHYMES OF, VARYING IT INTO SPECIES. KEY WORDS, EXHIBITING THEIR MODIFYING POWER & THE PRINCIPAL DIPHTHONGS.				WRITTEN ACCORDING TO A PERFECT ORTHOGRAPHY OR SOUND OF THEIR LETTERS.			
Ce	Pe	ee	BEAT BET	Labials <															

*GÁIN GEM ÁS DJ ÁIN DJEM.

The Old English Alphabet.

A	B	C	D	E	F	G	H	I	J	K	L	M	N	O	P	Q	R	S	T	U	V	W	X	Y	Z
a	b	c	d	e	f	g	h	i	j	k	l	m	n	o	p	q	r	s	t	u	v	w	x	y	z

THE ELEMENTS OF PHONOLOGY

(7)

EASY LESSONS— THE TRUE A B ABS.

In which all the Vowels, principal Diphthongs, &c. are modified by spelling them with all the Consonants first before and then after them, to instruct children, philologists & phenotypers.

	E	I	A	E	A	U	O	Q	U	U	O
P	Pe	PI	PA	PE	PA	PU	PO	QO	PU	PU	PO
B	Be	BI	BA	BE	BA	BU	BO	BO	BU	BU	BO
M	Me	MI	MA	ME	MA	MU	MO	MO	MU	MU	MO
F	Fe	FI	FA	FE	FA	FU	FO	FO	FU	FU	FO
V	Ve	VI	VA	VE	VA	VU	VO	VO	VU	VU	VO
W	We	WI	WA	WE	WA	WU	WO	WO	WU	WU	WO
Q	Qe	QI	QA	QE	QA	QU	QO	QO	QU	QU	QO
T	Te	TI	TA	TE	TA	TU	TO	TO	TU	TU	TO
N	Ne	NI	NA	NE	NA	NU	NO	NO	NU	NU	NO
T	Te	TI	TA	TE	TA	TU	TO	TO	TU	TU	TO
D	De	DI	DA	DE	DA	DU	DO	DO	DU	DU	DO
L	Le	LI	LA	LE	LA	LU	LO	LO	LU	LU	LO
S	Se	SI	SA	SE	SA	SU	SO	SO	SU	SU	SO
Z	Ze	ZI	ZA	ZE	ZA	ZU	ZO	ZO	ZU	ZU	ZO
R	Re	RI	RA	RE	RA	RU	RO	RO	RU	RU	RO
h	He	HI	HA	HE	HA	HU	HO	HO	HU	HU	HO
J	Je	JI	JA	JE	JA	JU	JO	JO	JU	JU	JO
Y	Ye	YI	YA	YE	YA	YU	YO	YO	YU	YU	YO
K	Ke	KI	KA	KE	KA	KU	KO	KO	KU	KU	KO
G	Ge	GI	GA	GE	GA	GU	GO	GO	GU	GU	GO
n	Ne	NI	NA	NE	NA	NU	NO	NO	NU	NU	NO
H	He	HI	HA	HE	HA	HU	HO	HO	HU	HU	HO
e	e	i	a	e	a	u	o	o	u	u	o
P	eP	iP	aP	eP	aP	uP	oP	oP	uP	uP	oP
B	eB	iB	aB	eB	aB	uB	oB	oB	uB	uB	oB
M	eM	iM	aM	eM	aM	uM	oM	oM	uM	uM	oM
F	eF	iF	aF	eF	aF	uF	oF	oF	uF	uF	oF
V	eV	iV	aV	eV	aV	uV	oV	oV	uV	uV	oV
W	eW	iW	aW	eW	aW	uW	oW	oW	uW	uW	oW
Q	eQ	iQ	aQ	eQ	aQ	uQ	oQ	oQ	uQ	uQ	oQ
T	eT	iT	aT	eT	aT	uT	oT	oT	uT	uT	oT
N	eN	iN	aN	eN	aN	uN	oN	oN	uN	uN	oN
T	eT	iT	aT	eT	aT	uT	oT	oT	uT	uT	oT
D	eD	iD	aD	eD	aD	uD	oD	oD	uD	uD	oD
L	eL	iL	aL	eL	aL	uL	oL	oL	uL	uL	oL
S	eS	iS	aS	eS	aS	uS	oS	oS	uS	uS	oS
Z	eZ	iZ	aZ	eZ	aZ	uZ	oZ	oZ	uZ	uZ	oZ
R	eR	iR	aR	eR	aR	uR	oR	oR	uR	uR	oR
h	eH	iH	aH	eH	aH	uH	oH	oH	uH	uH	oH
J	eJ	iJ	aJ	eJ	aJ	uJ	oJ	oJ	uJ	uJ	oJ
Y	eY	iY	aY	eY	aY	uY	oY	oY	uY	uY	oY
K	eK	iK	aK	eK	aK	uK	oK	oK	uK	uK	oK
G	eG	iG	aG	eG	aG	uG	oG	oG	uG	uG	oG
n	eN	iN	aN	eN	aN	uN	oN	oN	uN	uN	oN
H	eH	iH	aH	eH	aH	uH	oH	oH	uH	uH	oH
	QI	QI	QI	QI	QI	QI	QI	QI	QI	QI	QI
P	QPI	QPI	QPI	QPI	QPI	QPI	QPI	QPI	QPI	QPI	QPI
B	QBI	QBI	QBI	QBI	QBI	QBI	QBI	QBI	QBI	QBI	QBI
M	QMI	QMI	QMI	QMI	QMI	QMI	QMI	QMI	QMI	QMI	QMI
F	QFI	QFI	QFI	QFI	QFI	QFI	QFI	QFI	QFI	QFI	QFI
V	QVI	QVI	QVI	QVI	QVI	QVI	QVI	QVI	QVI	QVI	QVI
W	QWI	QWI	QWI	QWI	QWI	QWI	QWI	QWI	QWI	QWI	QWI
Q	QQI	QQI	QQI	QQI	QQI	QQI	QQI	QQI	QQI	QQI	QQI
T	QTI	QTI	QTI	QTI	QTI	QTI	QTI	QTI	QTI	QTI	QTI
N	QNI	QNI	QNI	QNI	QNI	QNI	QNI	QNI	QNI	QNI	QNI
T	QTI	QTI	QTI	QTI	QTI	QTI	QTI	QTI	QTI	QTI	QTI
D	QDI	QDI	QDI	QDI	QDI	QDI	QDI	QDI	QDI	QDI	QDI
L	QLI	QLI	QLI	QLI	QLI	QLI	QLI	QLI	QLI	QLI	QLI
S	QSI	QSI	QSI	QSI	QSI	QSI	QSI	QSI	QSI	QSI	QSI
Z	QZI	QZI	QZI	QZI	QZI	QZI	QZI	QZI	QZI	QZI	QZI
R	QRI	QRI	QRI	QRI	QRI	QRI	QRI	QRI	QRI	QRI	QRI
h	QHI	QHI	QHI	QHI	QHI	QHI	QHI	QHI	QHI	QHI	QHI
J	QJI	QJI	QJI	QJI	QJI	QJI	QJI	QJI	QJI	QJI	QJI
Y	QYI	QYI	QYI	QYI	QYI	QYI	QYI	QYI	QYI	QYI	QYI
K	QKI	QKI	QKI	QKI	QKI	QKI	QKI	QKI	QKI	QKI	QKI
G	QGI	QGI	QGI	QGI	QGI	QGI	QGI	QGI	QGI	QGI	QGI
n	QNI	QNI	QNI	QNI	QNI	QNI	QNI	QNI	QNI	QNI	QNI
H	QHI	QHI	QHI	QHI	QHI	QHI	QHI	QHI	QHI	QHI	QHI

PHONOTYPIC READING LESSONS, FOR YOUTH AND PHILOLOGERS.

LESSON 1.—NÁU LADZ AND LÁSEZ, YU HAV LURNED YÓUR LÉTURZ VÉRI WEL. YU **LESSON 1.**—Now lads and lasses, you have learned your letters very well. YU HAV ÓLSO LURNED TO SPEL WURDZ OV WUN, TU, TRE, FÓUR AND MÓUR LÉTURZ AND HAVE ALSO LEARNED TO SPELL WORDS OF one, two, three, four, or more letters and SÍLABELZ. YU MUST NEKST LURN TO RED; BAT IZ, TO SA ÓYUR WURDZ JUST AZ YU SYLLABLES. You must next learn to read; that is, to say over words just as you TALK. LURN TO RED REZ TWÉNTI LÁINZ AND DÍ WIL GIV YU A LUMP OV SUGAR AND A TALK. Learn to read these twenty lines and I will give you a lump of sugar and a STIK OV KÁNDI. YU KAN BET YÓUR PZ AND MZ IN LÚRNIN TO RED IN HIS PÚRFEKT stick of candy. You can beat your pa and ma in learning to read in this perfect SPÉLIN. FÓUR TA HAV BEN TOT IN BUKS WIT SUTH A BAD WA OV SPÉLIN BAT A spelling. For they have been taught in books with such a bad way of spelling that a PÚRFEKT WUN SEMZ AZ UNNÁTURÁL TO TÁUR DEZ AZ GUD WÓTUR IZ TO RE TAST OV perfect one seems as unnatural to their eyes as good water is to the taste of PÚRSONZ HU HAV BEN DRÍNKN OL TÁUR LÁIVZ WÓTUR WIT DEAD KATS SOKT IN IT. persons who have been drinking all their lives, water with dead cats soaked in it.

BUT YU DEGR TÁLDREN WIL NOT HAV SUTH RON GOTS TO UNLURN. YU LURN AT But you dear children will not have such wrong thoughts to unlarn. You learn at WUNS HÉUR BAT TÁUR GR ELÉVEN LÉTURZ WHITS STAND FÓUR RE SÁUNDZ OV RE once here, that there are eleven vowel letters which stand for the sounds of the VÓIS, OL OV DIFÉRENT SAPS. RA GR E, I, A, E, A, U, O, A, U, U & O, AND GR S PÓXE voice; OL OV DIFÉRENT SHAPES. They are e, i, a, e, a, u, o, a, u, u, and are spoken DÁUN IN RE GROT. BUT WHEN YU SPEK ÉNI OV REM, IF RE LIPS, TEQ, TUN AND RUF down in the throat. But when you speak any of them, if the lips, teeth, tongue, & roof OV RE MÁNU TUTA ETS ÚRUR, TA TSANJ REM INTO SÁUNDZ BAT GR ALÁIK, KULD of the mouth, touch each other, they change them into sounds that are alike, called RÁIMZ. WHEN YU SA E, IF YU PRES YÓUR LIPS TO ETS ÚRUR, IT IZ TURNED INTO PE. rhymes. When you say e, if you press your lips to each other, it is turned into pe. IF YU PRES REM NOT SO HGRD, HIS E IZ TURNED INTO BE, AND IF YU PRES REM STILL If you press them not so hard, this e is turned into be, and if you press them still LES HGRD, IT TURNZ IT INTO ME. KEN RE ÚNDUR LIP PREST TO RE ÚFUR TEQ, MAKES less hard, it turns it into me. Then the under lip pressed to the upper teeth, makes PE, VE, AND WE. NEKST, RE TUN PREST ON RE TEQ, MAKES DE, RE AND NE; TEN RE fe, ve, and we. Next, the tongue prest on the teeth, makes THE, the and ne; then the TUN AGÁNST RE GUMZ, MAKES TE, DE, AND LE; AND TEN RE PRÉIN OV RE TUN AGÁNST tongue against the gums, makes te, de and le; and then the pressing of the tongue a- RE PÁLAT AT DIFÉRENT PLÁSEZ, JAK TO ITS RUT MAKES OL RE REST. gainst the palate, at different places back to its root, makes all the rest.

LESSON 2.—AND HÉUR IZ A LÉSUN TU, FÓUR RE FÍLÓLOJUR AND FONÓTIPUR HU **LESSON 2.**—And here is a lesson too, for the philologist and phonotyper, who RÚET SO MUTH ABÁUT LÁNGWÁJEZ WIRÁUT ÉVUR ATÁNIN A KORÉKT NÓLEDJ OV write so much about languages without ever attaining a correct knowledge of TÁUR FURST ÉLEMENTS. RA SE IN SUM KÁSEZ, A DIFÉRENS BETWÉN VÁUELZ WHÁ- their first elements. They see in some cases, a difference between vowels where UR TÁUR IZ NUN, AND WHÁUR TÁUR IZ, DU NOT SE IT, OV SUM KÓNSONANTS HÁVIN there is none; and where there is, do not see it, and fancy some of the consonants have A SÁUND OV TÁUR ON, BEKÓZ TA HAV NOT ATÁND TO A KLÉUR KONSÉPSUN OV RE NÁTH a sound of their own, because they have not attained to a clear conception of the na- UR, NÚMBUR AND DISTINKSUN OV VÁUELZ AND KÓNSONANTS. FÓUR ÁDJEZ, TA HAV ture, number and distinction of vowels and consonants. For ages, they have BEN FÓLSLI LURNED BAT MÓUR TAN HGF OV RE VÁUELS GR RE SÓURT, FLAT, BROD been falsely learned that more than half of the vowels, are the short, flat, broad, STOPT, &C. SÁUNDZ OV RE SO-KULD LON WUNZ; INSTÉD OV BÉIN ÓLSO DÍSTINKT VÁ- stopt, etc. sounds of the so-called long ones; instead of being also distinct vow- UELZ. RA SEM NOT TO SE BAT RE UNAKSÉNTED AND INDÍSTINKTLY ÚTURD VÁUELZ els. They seem not to see that the unaccented and indistinctly uttered vowels IN SÍLABELZ AND DÍPSONZ, GR RE SAM IDÉNTIKAL WUNZ TA HÉUR IN AKSÉNTED in syllables and diphthongs, are the same identical ones they hear in accented SÍLABELZ. NÉRUR HAV TA DISKÓVURD, BAT RE A IN BGR AND RE U IN BUT IN- syllables. Neither have they discovered, that the a in bar and the u in but in-

TRÚÐ ÞEIMSELVZ TËIN BEWN Æ KÓNSONANT R AND Æ ÚTUR NÁIN VÁUELZ WHEN
 trade themselves in between the consonant r and the other nine vowels when
 INTURD BEFOUR IT AND TUS DELUDED, ÆA STUF ÆAÐR ÁLFABETS WIRNIÚ AND UN-
 uttered before it; and thus deluded, they stuff their alphabets with new and un-
 NÉSEFARI LÉTURZ. BUT Æ VÁUELZ AR MÓUR DISTÍKTLI HÉARD IN FRENH, ÆE-
 necessary letters. But the vowels are more distinctly heard in French, be-
 KÓZ ÆESAM STRES IS MONÓTONUSLI LAD ÓLMOST, UPON ÉVERI SÍLABEL ALÓIK.
 cause the same stress is monotonously laid almost, upon every syllable alike.

PUT ÓUUR WURDZ AR SPELD SO BÄDLI, ÆAT WHEN ÆE MIÚT LÉTWRZ AR EKSPÚND
 But our words are spelled so badly, that when the mute letters are expunged,
 ÉEN UNFILOSÓFIK MÁKIN NO NOT OV ÆE PRÉDJUDIS OV ÆE ÁE, WIL BRÄ ÚT ÆAT Æ
 the unphilosophic, making no note of the prejudice of the eye, will stupidly bray out
 LÁNGWÄJ IS BUTSÜRD. BUT, TO YUUS TOT FURST IN FONÓTIPI, ÆE PRÉSENT KÁÓT K
 that the language is butchered. But to youths, taught to read first in phonotypy,
 SPELD WUD SHÖK ÆEM.
 the present chaotic spelling would shock them.

BEAT	BIT	BATE	BET	BAT	BOOT	BOAT	BAR	BUT	BULL	BOT
Bet	Bit	Bat	Bet	Bat	But	Bot	Bar	But	Bul	Bot

ANALYSIS OF VOWELS AND CONSONANTS.

THE STRUCTURE OF THE DISTINCT DEPARTMENTS OF NATURE, IS SO ANALOGOUS, THAT THE DISCOVERY OF A PRINCIPLE IN ONE DEVELOPS THE SAME IN THE OTHERS AND REVOLUTIONIZES THE WHOLE CIRCLE OF SCIENCE. IT IS HERE SHOWN THAT THE FURTHER DEVELOPMENT OF THE NATURE OF THE ELEMENTARY SOUNDS OF THE VOICE, WILL TERMINATE NOT ONLY IN A REFORM OF ORTHOGRAPHY, BUT ALSO OF MUSIC AND EVERYTHING RELATING TO SOUND, WHILE REFLECTING LIGHT BY ANALOGY UPON OTHER DEPARTMENTS OF SCIENCE.

THOUGH THE CULTIVATORS OF SCIENCE ARE BUT SELDOM SUCCESSFUL IN THE DISCOVERY OF THE WHOLE TRUTH; THOUGH PHILOLOGERS HAVE BEEN SO SLOWLY PERCEIVING THE REAL NATURE, NUMBER AND PROPER MODE OF REPRESENTING THE ELEMENTARY SOUNDS OF WORDS; THOUGH THIS SHOULD HUMBLE A DISCOVERER WITH A MOST DISTRUSTFUL DIFFIDENCE IN WHAT APPEARS EVEN INDUBITABLY TRUE; YET, IT IS HERE POSITIVELY ASSERTED AND PROVED THAT THE HUMAN VOICE IS COMPOSED OF PRECISELY ELEVEN VOWELS—THAT THEY ARE AS DIFFERENT IN SOUND FROM EACH OTHER AS THE COLORS; THAT THOUGH THEY VARY IN THEIR TIMES OF UTTERANCE, THEY ARE NOT THE LONG, SHORT, FULL OR STOPT SOUNDS OF EACH OTHER; THAT THEY VARY IN PITCH OR INTONATION ACCORDING TO THE HARMONIC RATIOS AND CONSTITUTE A BETTER SCALE FOR MUSIC AND SOLFEGGIO NOTES; THAT THE CONSONANTS HAVE NO SOUND OF THEIR OWN, AND ONLY VARY EACH VOWEL INTO SIMILAR OR RHYMING SOUNDS, JUST AS EACH COLOR IS VARIED INTO RESEMBLING TINTS AND SHADES.

NOW LET ANY UNPREJUDICED MIND, NOT TOO MUCH BEWILDERED BY THE PRESENT LEARNED ERRORS ON THE SUBJECT, OBSERVE HOW DIFFERENT THE SOUNDS OF THE VOWELS ARE FROM EACH OTHER IN THEIR ANALYZED STATE IN THE FOLLOWING WORDS AND LETTERS EMPLOYED IN ASSISTING THE PERCEPTION OF THEIR NAMES AND SOUNDS, TO WIT: ee, ih! ay, eh! ah! oo, owe, ah! uh! uh! awe; AND THEN OBSERVE HOW DIFFERENT ALSO THEIR SOUNDS ARE WHEN MODIFIED BY THE CONSONANTS B, T, &c., IN THESE ELEVEN KEY WORDS, BEAT, BIT, BATE, BET, BAT, BOOT, BOAT, BAR, BUT, BULL, BOT OR BOUGHT; THAT THEY HAVE NOT ONLY AN UN-RESEMBLING DIFFERENCE, BUT ALSO VARY IN PITCH AND TIME; THAT EACH OF THEM IS UTTERED WITH A SINGLE EFFUSION OF BREATH, WITH A DIFFERENTLY SIZED APERTURE OF THE MOUTH, AND BY INFERENCE, GLOTTIS ALSO, AND THE TRUTH SHOULD BREAK WITH A LIGHTNING'S FLASH UPON THE MIND, THAT WHAT ORTHOGRAPHERS HAVE BEEN FOR AGES IN THE HABIT OF CALLING THE SHORT, BROAD, STOPT, &c. SOUNDS OF THE LONG VOWELS, ARE ALSO VOWELS—THAT IT IS AS ABSURD

THE STRUKTŠUR OV TE DISTINKT DEPARTMENTS OV NÁTSŠUR, IZ SO ANÁLOGUS, BAT TE DISKÚVURI OV A PRÍNSÍPEL IN WUN DEVELOPS TE SAM IN TE ÚRŠUR AND REVOLÚŠUNDIZEZ TE HOL ŠÚRKEL OV ŠÍENS. ÍT IZ HÉGR ŠON BAT TE FÚRTŠUR DEVELOPMENT OV TE NÁTSŠUR OV TE ELEMENTARI ŠUNDZ OV TE VÓIS, WIL TÚRMINAT NOT ÓNLINI REFORM OV DRÓŠURAFI, BUT ÓLSO OV MIÚZIK AND ÉVERI ŠIN RELÁTIŠN TO ŠOUND, WHÍL REFLEKTÍŠN LÁIT BÁI ANÁLOJÍ UPÓN ÚŠUR DEPARTMENTS OV ŠÍENS.

THO TE KÚLTIVATURZ OV ŠÍENS QR BUT ŠÉLDOM SUKSÉSŠUL IN TE DISKÚVURI OV TE HOL TRUŠ; TO FÍLÓLÓJURZ HAV BEN SO ŠLÓLI PURŠÉVIN TE RČAL NÁTSŠUR, NÚMBUR AND PRÓŠUR MOD OV REPREZÉNTÍŠN TE ELEMENTARI ŠUNDZ OV WURDZ; TO ŠIS ŠUD ÚMBEÍ A DISKÚVURUR WÍŠ A MOST DISTRÚŠT FÍL DÍFIDENS IN WHOT APÉURZ ÉVEN INDÍUBITABLI TRU; YET, IT IS HÉGR PÓZITÍVLI ÁŠÚRTED AND PRÓVD, BAT TE HÍUMAN VÓIS IZ KOMPÓZD OV PRE. ŠÍZLI ELEVEN VÁUELZ—BAT ŠA QR AZ DÍFURENT IN ŠUND FROM ETS ÚRŠUR AZ TE KÚLURZ; BAT ŠO ŠA VÁRI IN ŠÁUR TÁLMZ OV ÚTŠRANS, ŠA QR NOT TE LON, ŠORT, FUL ÓUR STOPT ŠUNDZ OV ETS ÚTŠUR; BAT ŠA VÁRI IN PÍŠŠ OUR INTONÁŠUN ÁKÓRDÍŠN TO TE HÁRMÓNÍŠ RÁŠÍOZ AND KÓNSTÍTÚŠ A BÉTER ŠKÁL FÓUR MIÚZIK AND SOLFÉGIO NOTŠ; BAT TE KÓNSONANTS HAV NO ŠOUND OV ŠÁUR ON, AND ÓNLÍ VÁRI ETS VÁUEL IN TO SIMÍLAR ÓUR RÁUMÍŠN ŠUNDZ, JUST AZ ETS KÚLUR IZ VÁRIED INTO REZÉM BLÍŠ TINTS AND ŠADZ.

NÁU LET ÉNI UNPRÉDJUDÍŠT MÁIND NOT TŠ MUTŠ BEWÍLDURD BÁI TE PRÉSÉNT LURND ÉRURZ ON TE ŠÚBJEKT, ÓŠÚRY HÁU DÍFURENT TE ŠUNDZ OV TE VÁUELZ QR FROM ETS ÚRŠUR IN ŠÁUR ANÁLÍZD ŠTAT IN TE FÓLOID WURDZ AND LÉTURZ EMPLOÍD IN ÁŠ ŠTÍŠN TE PURŠÉŠŠUN OV ŠÁUR NAMZ AND ŠUNDZ, TO WIT: e, í, á, é, a, u, o, á, u, u, o; AND BEN ÓBŠÚRY HÁU DÍFURENT ÓLSO ŠÁUR ŠUNDZ QR WHEN MODÍFÍD BÁI TE KÓNSONANTS B, T, &c., IN TEZ ELEVEN KE WURDZ, BET, BIT, BAT, BET, BAT, BUT, BOT, BQR, BUT, B L, BOT; BAT ŠA HAV NOT ÓNLÍ AN UN-REZÉM-BLÍŠ DÍFURENS, BUT ÓLSO VÁRI IN PÍŠŠ AND TÁLM; BAT ETS OV TEM ÍZ ÚTŠURD WÍŠ A ŠÍNGEL EFFÍŠUN OV BREF, WÍŠ A DÍFURENTLI ŠÍZD ÁPÚRŠUR OV TE MÁUŠ, AND BÁI INFURENS, GLÓTÍŠ ÓLSO, AND TE TRUŠ ŠUD BRÁK LÁIK A LÁITNÍŠZ FLÁŠ UPÓN TE MÁIND, BAT WHOT DRÓŠURAFURZ HAV BEN FÓUR ÁDJEZ IN TE HÁBIT OV KÓLIN TE ŠORT, BRUD, STOPT, &c. ŠUNDZ OV TE LONG VÁUELZ, QR ÓLSO VÁUELŠ—BAT ÍT IZ AZ ÁŠŠURD TO KOL TE ŠUND OV E Š

BITE	FOUL	TUBE	SOIL	CAR	THIN	THIS	SHUN	VISION	USE	SING
Ba-IT	Fá-UL	Ti-ÜB	Só-IL	Ki-ÁR	Gin	His	Shu	Vij-un	Yus	Sin.

TO CALL THE SOUND OF E IN BET, THE SHORT SOUND OF E IN BEAT OR OF ANY OTHER VOWEL, AS TO CALL RED THE SHORT COLOR OF BLUE, AND MUST BE BROUGHT TO THE IRRESISTIBLE CONCLUSION THAT THE HUMAN VOICE IS COMPOSED OF A CERTAIN NUMBER OF SIMPLE VOWELS AS DISTINCT FROM EACH OTHER AS THE ELEMENTARY COLORS.

AND THIS FACT OF THE VOICE BEING COMPOSED OF A FEW SIMPLE ELEMENTS, IS CONFIRMED BY ITS ANALOGY TO THOSE OF MATTER, FORM, SAPOR, ODOR, COLOR AND MUSIC; WHICH ARE ALSO COMPOSED OF THE SAME NUMBER OF ANALOGOUS ELEMENTS, HAVING A RELATIVE PROPORTION, BY WHICH THE TEACHING OF ONE, WILL ALSO TEACH THE OTHERS, ENABLE THOSE DEFICIENT IN ONE SENSE TO BE TAUGHT ITS OBJECTS TO SOME EXTENT BY THE OTHERS, AND PRESENTS, THAT THE GENERALIZING PRINCIPLE OF ANALOGY, LIKE THAT OF INDUCTION, IS DESTINED TO CREATE ANOTHER ERA IN PHILOSOPHY AND CIVILIZATION.

NOW, OBSERVE THE REAL NATURE OF DIPHTHONGS IN THESE FIVE KEY WORDS, THAT QH!IH! IS HEARD IN BITE, QH!OO IN FOUL, IH!OO IN TUBE, AWE IH! IN SOIL, AND IH!QH! IN CAR; HOW THAT EACH OF THESE IS UTTERED WITH TWO EFFUSIONS OF BREATH AND TWO DIFFERENTLY SIZED APERTURES OF THE MOUTH, AND IT MUST BE PERCEIVED THAT THEY ARE DIPHTHONGAL AND MERELY THE UTTERANCE OF TWO VOWELS OR SYLLABLES CLOSELY TOGETHER; AND THAT A TRIPHTHONG, AS QH!IH!UH! IN MIRE, IS THREE UTTERED CLOSELY.

THESE ARE THE FIVE PRINCIPAL DIPHTHONGS OCCURRING IN ENGLISH WORDS; BUT, AS EACH OF THE ELEVEN VOWELS MAY HAVE EACH OF THE OTHERS UTTERED BEFORE AND AFTER IT, MAKING ONE HUNDRED AND TEN COMBINATIONS, IT BECOMES THE LIMIT OF THEIR NUMBER, AND ALL LANGUAGES TOGETHER CANNOT CONTAIN MORE.

AND NOW IT IS FULL TIME PHILOGERS SHOULD ALSO LEARN THE REAL NATURE OF THE CONSONANTS. OBSERVE THAT THEY ARE NAMED IN THE ALPHABET WITH THE VOWEL E MODIFIED AFTER ALL OF THEM, AND THAT THEY ONLY MODIFY THIS E INTO RESEMBLING OR RHYMING SOUNDS, THUS, PE, BE, ME, FE, VE, WE, AE, RE, NE, TE, DE, LE, SE, ZE, RE, SE, JE, YE, KE, GE, NE, HE; AND THE CONVICTION SHOULD RUSH UPON THE MIND THAT THE STAMINA OF THE SOUND IS IN THE VOWEL, THAT THE CONSONANTS HAVE NO SOUND OF THEIR OWN, THAT THEY MODIFY EACH VOWEL INTO ABOUT TWENTY TWO SIMILAR SOUNDS OR SPECIES, JUST AS ABOUT TWENTY TWO PROPORTIONS OF LIGHT AND SHADE OR WHITE AND BLACK VARY THE COLORS INTO AN EQUAL NUMBER OF RESEMBLING TINTS.

THE CONSONANTS REPRESENT MERELY THE STRIKING OF THE PARTS OF THE MOUTH TOGETHER; AND AS THERE ARE ABOUT TWENTY TWO DIFFERENT MODES IN WHICH THEY ARE APPLIED TO EACH OTHER, IT FORMS THE SAME NUMBER OF CONSONANTS.

BET RE SHORT SOUND OV E IN BET OUR OV ÉNI ÚRUR VQUEL, AZ TO KOL RED RE SHORT KULUR OV BLU, AND MUST BE BRUT TU RE IRESISTIBEL KONKLÚJUN TAT RE HUMAN VOIS IZ KOMPÓZD OV A SÚRTAN NÚMBUR OV SÍMPEL VQUELZ AZ DISTINKT FROM ETS ÚRUR AZ RE ELEMENTÁRI KULURZ.

AND HIS FAKT OV RE VOIS BÉIN KOMPÓZD OV A FIÚ SÍMPEL ELEMENTÉS, IZ KONFÚRMD BÓI ITS ANÁLOJI TU MOZ OV MÁTUR, FORM, SÁPUR, ÓDUR, KULUR AND MIÚZIK; WHITS QR ÓLSO KOMPÓZD OV RE SAM NÚMBUR OV ANÁLOGUS ÉLEMENTS, HÁVIN A RÉLATIV PROPÓRSUN, BÓI WHITS RE TÉTÁIN OV RE WUN, WIL ÓLSO TETS RE ÚRURZ, ENÁBEL MOZ DÉFISÉNT IN WUN SENS TU BE TOT ITS ÓBJEKTS TU SUM EXTÉNT BÓI RE ÚRURZ, AND PRESÁDJEZ TAT RE DJENURÁLÓJIZIN PRÍNSIPEL OV ANÁLOJI LÓIK TAT OV INDÚKSUN IZ DÉSTIND TO KRÉAT ANÚRUR ÉRA IN FÍLÓSOFI AND SIVILÍZÁKSUN.

NÁH, OBZÚRV RE RÉAL NÁTSUR OV DÍPHONZ IN REZ FÁIV KE WURDZ, THAT QI IZ HÉURD IN BQIT, QU INFÁUL, IU IN TIUB, OI IN SOIL AND IQ IN KIQR; HQU TAT ETS OV REZ IZ ÚTÚRD WIT TU EPIÚJUNZ OV BREG AND TU DÍFUR-ENTLI SÁIZD ÁPURTSURZ OV RE MÁH, AND IT MUST BE PURSÉVD, TAT RA QR DÍPHONGAL AND MÉURLI RE ÚTURANS OV TU VQUELZ ÓUR SÍLABELZ KLÓSLI TOGÉUR; AND TAT A TRÍPHON, AZ QIU IN MÁIUR, IZ QREÚTURD KLÓSLI: ÓRBQI ÚTURIN OL WÁIDLIQR MÉUR SÍLABELZ

THEZ QR RE FÁIV PRÍNSIPAL DÍPHONZ OKÚRIN IN INGLIS WURDZ; BUT, AZ ETS OV RE ELÉVEN VQUELZ MA HAV ETS OV RE ÚRURZ ÚTÚRD BEFUR AND ÁFTUR IT, MÁKIN WUN HÚNDRED AND TEN KOMBINÁKSUNZ, IT BEKÚMZ RE LÍM-IT OV TÁUR NÚMBUR, AND OL LÁNGWADJEZ TOGÉUR KAN NOT KONTÁN MÓUR.

AND NÁH IT IZ FUL TÁIM FÍLÓLOJURZ SHUD ÓLSO LURN RE RÉAL NÁTSUR OV KÓNSONANTS. ÚBZÚRV TAT RÁGR NÁMD IN RE ÁLFABET WIT RE VQUEL E MÓDIFÍQID ÁFTUR OL OV TEM, AND TAT RA ÓNLI MÓDÍFÍQI HIS É INTO REZÉMBLIN ÓUR RÓIMIN SÁUNDZ, BUS, PE, BE, ME, FE, VE, WE, SE, RE, NE, TE, DE, LE, SE, ZE, RE, SE, JE, YE, KE, GE, NE, HE; AND RE KONVÍKSUN SHUD RUSH UPÓN RE MÁIND TAT RE STÁMINA OV RE SÁUND IZ IN RE VQUEL, TAT RE KÓNSONANTS HAV NO SÁUND OV TÁUR ON, TAT RA MÓDÍFÍQI ETS VQUEL ÍNTO ÁBUT TWÉNTI TU SÍMLQR SÁUNDZ ÓR SPÉHIZ, JUST AZ ÁBUT TWÉNTI TU PROPÓRSUNZ OV LÁIT AND SÁD ÓUR WHÁIT AND BLÁK VÁRI RE KULURZ ÍNTO AN ÉKWOL NÚMBUR OV REZÉMBLIN TINTS.

THE KÓNSONANTS REPREZÉNT MÉURLI RE STRÁIKIN OV RE PARTS OV RE MÁH TOGÉUR; AND AZ TÁUR QR ÁBUT TWÉNTI TU DÍFURÉNT MODZ IN WHITS RA QR ÁPLÁID TO ETS ÚRUR, IT FORMZ RE SAM NÚMBUR OV KÓNSONANTS. BUT

BEAT	BIT	BATE	BET	BAT	BOOT	BOAT	BAR	BUT	BULL	BOT.
Bet	BIT	BAT	BET	BAT	BUT	BOT	BGR	BUT	BUL	BOT

BUT, AS SEEN IN THE ALPHABET, SEVERAL OF THE FLAT AND SHARP CONSONANTS BELONGING TO CLASSES FORMED THE FARTHEST BACK IN THE MOUTH WHERE THE ACTION OF THE TONGUE IS MORE LIMITED, ARE WANTING IN THE EUROPEAN, WHICH MAY BE FOUND IN OTHER LANGUAGES; BUT, THE WHOLE NUMBER OF CONSONANTS CAN NOT EXCEED THIRTY THREE.

BUT SOME MAY CAVIL ABOUT THERE BEING MORE OR FEWER VOWELS AND CONSONANTS. THERE NEVER WAS A MORE REMARKABLE CASE, HOW A NOTION CAN HOODWINK THE MOST PALPABLE IMPRESSION OF THE SENSES, THAN THAT OF NOT PERCEIVING THAT THE VOWEL IN CAUGHT AND COT IS EXACTLY THE SAME AND THAT IN CUR AND CURRY ALSO: AND THEN OF SUPPOSING THE CH IN CHEW TO BE A DISTINCT CONSONANT INSTEAD OF THE COMBINATION TSH, AND THE J IN JEW THAT OF DJ. ANOTHER STANDARD ERROR IS THAT OF MAKING Y STAND FOR THE I IN BIT AND W FOR OO IN BOOT, VOWELS; AND THAT OF NOT PERCEIVING THAT THIS OO WHEN PRONOUNCED YOU IS ONLY MODIFIED INTO A RHYMING SYLLABLE BY UTTERING IT WITH THE Y AS WHEN PUTTING ANY OF THE OTHER CONSONANTS BEFORE IT; AND UNRAVELS THE MYSTERY WHY A SHOULD NOT BECOME AN BEFORE USE, UNIT, &c.; FOR THE Y THOUGH NOT WRITTEN, IS YET EXPRESSED.

BUT, LET EXPERIMENT THE CLIMAX OF PROOF, ALSO PROVE THE REAL NATURE OF VOWELS, DIPHTHONGS AND CONSONANTS. PLACE A LOOKING-GLASS SO AS TO REFLECT A STRONG LIGHT INTO THE MOUTH, AND THE VOWEL E WILL BE SEEN TO BE UTTERED WITH THE TONGUE RAISED NEAREST TO THE ROOF OF THE MOUTH BETWEEN THE UPPER TEETH, LEAVING THE SMALLEST APERTURE AND VIBRATING COLUMN OF AIR, MAKING IT THE MOST ACCUTE, AND THUS, IT IS ARRANGED THE FIRST IN THE ALPHABET AND AT THE TOP OF THE SCALE. THE IH! AY, EH! & AH! ARE EACH UTTERED WITH A GRADUAL WIDENING OF THE APERTURE UNTIL THE TONGUE BARELY TOUCHES THE UPPER TEETH. THE OO IS UTTERED WITH THE TONGUE ROUNDED, LIPS CIRCLED AND O THE SAME, BUT WITH A LARGER APERTURE.

THE OH! AND AWE ARE UTTERED WITH THE LIPS WIDEST APART, BUT WITH THE TONGUE MORE RAISED IN OH! AND ROUNDED IN UH! AND OH! HENCE, THEY VARY FROM EACH OTHER AND FROM ALL THE OTHERS IN A GRAVER INTONATION.

THE OBSERVER MAY HERE ALSO SEE THE TWO DIFFERENT POSITIONS OF THE PARTS OF THE MOUTH, APERTURES AND EFFUSIONS OF BREATH IN UTTERING THE DIPHTHONGS.

BUT, TO PERCEIVE THE PARTS OF THE MOUTH THAT ARE APPLIED TO EACH OTHER IN FORMING THE CONSONANTS, UTTER THE VOWEL AWE AFTER THEM; BECAUSE IT OPENS IT THE WIDEST. THEN IT WILL BE SEEN THAT THE STRIKING OF THE LIPS TOGETHER WITH THE GREATEST CONTRACTION OF THEIR MUSCLES FORMS THE SHARP P,

AZ SEN IN 'TE ÁLFABET, SÉYURÁL DV 'TE FLAT AND SHARP KONSONANTS BELÓDIN TO KLÁSEZ FÓURMD 'TE FÓRTEST BAK IN 'TE MÁQU WHÁQR 'TE ÁKSUN DV 'TE TUN IZ MÓUR LÍMÍTED, QR WÓNTIN IN 'TE YURÓPÉAN, WHÍTS MA BE FÓUND IN ÚRUR LÁNGWADJÉZ; BUT, 'TE HOL NÚM BUR DV KONSONANTS KAN NOT EKSÉD QURTI QRE.

BUT SUM MA KÁVIL ABÓUT 'HÁQR BÉ IN MÓUR OR FIUR VÓUELZ AND KONSONANTS. THÁQR NÉVGR WOZ A MÓUR REMÓRKABEL KAS HÁU A NÓSUN MA HUD WINK 'TE MOST PÁLPABEL IMPRÉSHUN DV 'TE SÉNSEZ, TAN 'TAT DV NOT PURSÉVIN 'TAT 'TE VÓUEL IN KOT AND KOT IZ EKSÁKTLI 'TE SAM AND 'TAT IN KUR AND KÚRI ÓLSO: AND REN DV SUPÓZIN 'TE TS IN THU TO BE A DISTINKT KONSONANT INSTÉD DV 'TE KOMBINÁSUN TH, AND 'TE J IN DJU 'TAT DV DJ. ANÚRUR STÁNDQRD ÉRUR IZ 'TAT DV MÁKIN Y STAND FÓUR 'TE I IN BIT AND W FÓUR U IN BUT, VÓUELZ; AND 'TAT DV NOT PURSÉVIN 'TAT 'TIS U WHEN PRONQUNST YU, IZ ÓNLI MÓDÍFÍQD ÍNTO A RÓMIN SILABEL BQI ÚTURIN IT WÍR 'TE Y AZ WHEN PUTIN ÉNI DV 'TE ÚRUR KONSONANTS BEFÓUR IT, WHÍTS UNRÁVELZ 'TE MÍSTERI WHÍGÍ A SHD NOT BEKÚM AN BEFÓUR YUS, YUNIT, &c.; FÓUR 'TE Y 'TO NOT RITEN, IZ YET EKSPRÉST.

BUT, LET EKSPERIMENT, 'TE KLÁIMAKS DV PRUF, ÓLSO PRUF 'TE RÉAL NÁTHUR DV VÓUELZ, DÍPHQNZ AND KONSONANTS. PLAS A LUKINGLOS SO AZ TO REFLEKT A STRON LÁIT INTO 'TE MÁQU, AND 'TE VÓUEL E WIL BE SEN TO BE ÚTURD WÍR 'TE TUN RAZD NÉQREST TO 'TE RUF DV 'TE MÁQU BETWÉN 'TE ÚPUR TEQ LÉVIN 'TE SMÓLEST ÁPURTHUR AND VQIBRÁTIN KÓLUM DV ÁUR, MÁKIN IT 'TE MOST AKIÚT, AND 'TUS, IT IZ ARÁND BEFURST IN 'TE ÁLFABET AND AT 'TE TOP DV 'TE SKAL. THE I, A, E, AND U, QR ETS ÚTURD WÍR A GRADYVAL WQIDENIN DV 'TE ÁPURTSUR UNTIL 'TE TUN BÁURLI TÚTSEZ 'TE ÚPUR TEQ. THE U IZ ÚTURD WÍR 'TE TUN RÓUNDED, LIPS SÚRKLED AND O 'TE SAM, BUT WÍR A LÍTEL LÁRDJER ÁPURTSUR.

THE Q AND O QR ÚTURD WÍR 'TE LIPS WQIDEST APQRT, BUT WÍR 'TE TUN MÓUR RAZD IN Q AND RÓUNDED IN U AND O; HENS 'TA VÁRI FROM ETS ÚRUR AND FROM OL 'TE ÚRUR VÓUELZ IN A GRÁVER INTONÁSUN.

THE OBZÚRVUR MA HÉQR ÓLSO SE 'TE TU DÍFURÉNT POZÍSHUNZ DV 'TE PARTS DV 'TE MÁQU, ÁPURTSURZ AND EPIQUUNZ DV BREG IN ÚTURIN 'TE DÍPHQNZ.

BUT, TO PURSÉV 'TE PARTS DV 'TE MÁQU 'TAT QR APLÁID TO ETS ÚRUR IN FÓRMIN 'TE KONSONANTS, ÚTUR 'TE VÓUEL O, ÁFTUR 'TEM; PEKÓZ IT ÓPENZ IT 'TE WQIDEST. THEN IT WIL BE SEN 'TAT 'TE STRÁIKIN DV 'TE LIPS TOGÉUR WÍR 'TE GRÁTEST KONTRÁKSUN DV 'HÁUR MÚSELZ FÓURMA 'TE SHARP P, WÍR

BITE	FOUL	TUBE	SOIL	CAR	THIN	THIS	SHUN	VISION	USE	SING
Ba-IT	Fa-UL	Ti-UB	Sa-IL	Ki-ŪR	ŋIN	THIS	SHUN	VIJ-UN	YUS	SIN.

WITH LESS THE MEDIAL B, AND WITH THE LEAST THE FLAT M—THAT THE STRIKING OF THE UNDER LIP WITH THESE THREE DEGREES IN THE HARDENING OF ITS MUSCLES BY CONTRACTION UPON THE EDGE OF THE UPPER FORE TEETH, FORMS RESPECTIVELY THE SHARP F, MEDIAL V AND FLAT W—THAT THESE DEGREES OF THE CONTRACTION OF THE MUSCLES OF THE END OF THE TONGUE STRUCK AGAINST THE INSIDE OF THE UPPER FORE TEETH, FORMS THE SHARP ŋ, MEDIAL T AND FLAT N, AND WHEN STRUCK AGAINST THEIR GUMS, FORMS THE SHARP T, MEDIAL D AND FLAT L—THE STRIKING OF THE EDGES OF THE TONGUE TO THE FORE PART OF THE ROOF OF THE MOUTH, LEAVING A NARROW APERTURE WITH TWO DEGREES OF THE HARDENING OF ITS MUSCLES, FORMS THE SHARP S AND MEDIAL Z WITH THE ACCOMPANYING HISS—THE RAKING OF THE END OF THE TONGUE UPON THE PALATE FORMS THE MEDIAL R, AND WITH MORE CONTRACTION OF ITS MUSCLES, A SHARP MAY BE FORMED, USED IN THE GREEK AND PROBABLY OTHER LANGUAGES—THE PRESSING OF THE MIDDLE OF THE TONGUE TO THE ROOF OF THE MOUTH FARTHER BACK, BUT WITH A SLIGHT APERTURE, FORMS THE SHARP ŋ AND THE MEDIAL J WITH THE ATTENDING HISS—THE PRESSING OF THE MIDDLE OF THE TONGUE AGAINST THE PALATE, FORMS THE MEDIAL Y—THE STRIKING OF THE BASE OF THE TONGUE WITH TWO DEGREES OF THE CONTRACTION OF ITS MUSCLES AGAINST THE PALATE, FORMS THE SHARP K AND MEDIAL G; AND AGAINST THE FAUCES WITH ONE, FORMS THE MEDIAL ŋ, AND AGAINST THE UVULA, FORMS THE MEDIAL H.

THE ELEMENTS OF THE VOICE THEN, CAN BE OBVIOUSLY CLASSIFIED AS VOWELS AND CONSONANTS. BUT IT IS USELESS TO PRESERVE THE DISTINCTION OF DIPHTHONGS AND TRIPHTHONGS, AS THEIR ELEMENTS ARE MERE SYLLABLES COMPOSED OF VOWELS.

THE VOWELS VARYING IN PITCH ACCORDING TO THE HARMONIC RATIO OF THE NOTES OF THE CHROMATIC SCALE, ARE SUBJECT TO THE SAME DISTINCTIONS, AND PERHAPS TO THOSE OF COLOR, INTO PRIMARIES, SECONDARIES AND TERTIARIES. AS A VOWEL IS AN INDIVISIBLE SOUND, THERE CAN BE NO DISTINCTION OF THEM INTO COMPOUND OR IMPURE—THEY MUST ALL BE SIMPLE AND PURE. IT IS ABSURD TO CONFOUND THE DEGREES OF TIME IN WHICH THE VOWELS ARE NATURALLY UTTERED WITH THEIR ELEMENTARY DIFFERENCES, AND TO CALL THEM THE LONG, BROAD OR SHORT SOUNDS OF EACH OTHER.

THE CONSONANTS HAVING NO SOUND OF THEIR OWN, AND ONLY VARYING THE VOWEL IN WHICH ALL SOUND IS CONTAINED, THERE CAN BE NO FOUNDATION FOR SUCH A CLASS AS THAT OF SEMI-VOWELS; FOR THEY ARE ALL MUTES. THE ONLY GROUND FOR THEIR CLASSIFICATION IS THAT OF THE PARTS OF THE MOUTH EMPLOYED IN THEIR FORMATION, AS LABIALS, LABIODENTALS, LINGUADENTALS, &c., AND THESE AGAIN ARE SUB-

LES RE MÉDIAL B, AND WITH THE LEAST THE FLAT M—THAT RE STRÁIKIN OV RE ÚNDUR LIP WIR REZ ARE DEGRÉZ IN RE HÁRDENIN OV ITS MÚSELZ BŪI KONTRÁKSUN UPON THE EDJ OV THE ÚPÚR FÓUR Teŋ, FÓURMZ RESPÉKTÍVLI RE ŠARP F, MÉDIAL V AND FLAT W—THAT REZ DEGRÉZ OV RE KONTRÁKSUN OV RE MÚSELZ OV RE END OV RE TUN STRUK AGÁNST RE ÍNSQID OV RE ÚPÚR FÓUR Teŋ, FÓURMZ RE ŠARP ŋ, MÉDIAL T AND FLAT N, AND WHEN STRUK AGÁNST TÁUR GUMZ, FÓURMZ RE ŠARP T, MÉDIAL D AND FLAT L—RE STRÁIKIN OV RE ÉDJEZ OV RE TUN TO RE FÓUR PART OV RE RUŋ OV RE MŪŋŋ, LÉVIN A NARO ÁPURTŠUR WIR TU DEGRÉZ OV RE HÁRDENIN OV ITS MÚSELZ, FÓURMZ RE ŠARP S AND MÉDIAL Z WIR RE AKÚMPANIN HIS—RE RÁKIN OV RE END OV RE TUN UPÓN RE PÁLAT, FÓURMZ RE MÉDIAL R, AND WIR MÓUR KONTRÁKSUN OV ITS MÚSELZ, A ŠARP MA BE FÓURMD, YUZZ IN RE GREEK AND PRÓBABLI ÚPÚR LÁNGWADJEZ—RE PRÉSIN OV RE MÍDEL OV RE TUN TO RE RUŋ OV RE MŪŋŋ FÓURREUR BAK, PUT WIR A SLÁIT ÁPURTŠUR, FÓURMZ RE ŠARP ŋ AND RE MÉDIAL J WIR RE ATÉNDIN HIS—RE PRÉSIN OV RE MÍDEL OV RE TUN AGÁNST RE PÁLAT, FÓURMZ RE MÉDIAL V—RE STRÁIKIN OV RE BAS OV RE TUN WIR TU DEGRÉZ OV RE KONTRÁKSUN OV ITS MÚSELZ AGÁNST RE PÁLAT, FÓURMZ RE ŠARP K AND MÉDIAL G; AND AGÁNST RE FÓSEZ WIR WUN, FÓURMZ RE MÉDIAL ŋ, AND AGÁNST RE YUVULA FÓURMZ RE MÉDIAL H.

THE ELEMENTS OV RE VOIS BEN, KAN BE ÓBVÍUSLI KLÁSÍFÍQID AZ VŮELZ AND KŌNSONANTS. BUT IT IZ YÚSLES TO PREZÚRY RE DISTÍNKŠUN OV DIPHTHONS AND TRÍPHONS, AZ TÁUR ÉLEMENTS GR MÉUR SÍLABELZ, KOMPÓZD OV VŮELZ.

THE VŮELZ VÁRIIN IN PITS AKÓRDIN TO RE HŌRMŌNIK RÁŠIO OV RE KŌTS OV RE KROMÁTIK SKÁL, GR SÚBJEKT TO RE SAM DISTÍNKŠUNZ, AND PURHÁPS TO ROZ OV KŪLUR, ÍNTO PRŌIMARIZ, ŠEKUNDARIZ AND TŪRSARIZ. AZ A VŮEL IZ AN INDIVÍZIBEL ŠQUND, TÁQR KAN BE NO DISTÍNKŠUN OV BEN ÍNTO KŌMPŌUND ŌUR IMPÍUR—TA MUST OL BE SÍMPEL AND PÍUR. IT IZ ABSŮRD TO KONFQUND RE DEGRÉZ OV TÁIM IN WHÍTH RE VŮELZ GR NÁŠURÁLÍ ÚTŪRD WIR TÁUR ÉLEMENTARI DÍFŮRENSEZ, AND TO KŌL TEM RE LŌN, BROD ŌUR ŠORT ŠQUNDZ OV ETS ÚŮUR.

THE KŌNSONANTS HÁVIN NO ŠQUND OV TÁUR ON, AND ŌNLÍ VÁRIIN RE VŮEL IN WHÍTH OL ŠQUND IZ KONTÁND, TÁQR KAN BE NO FQUNDÁŠUN FÓUR SUTS A KLAS AZ TAT OV SEMÍVŮELZ; FÓUR TA GR OL MÍUTS. THE ŌNLÍ GRQUND FÓUR TÁUR KLASÍFÍKÁŠUN IZ TAT OV RE PARTS OV RE MŪŋŋ EMPŌIDIN IN TÁUR FORMÁŠUN, AZ LÁBÍALZ, LABÍODÉNTÁLZ, LÍNGWADÉNTÁLZ, &c., AND REZ

BEAT	BIT	BATE	BET	BAT	BOOT	BOAT	BAR	BUT	BULL	BOT
Ber	BIT	BAT	BET	BAT	BUT	BOT	BQR	BUT	B.L	BOT.

DIVISIBLE BY THE HARDENING OF THE MUSCLES INTO SHARPS, MEDIALS AND FLATS, AS EXHIBITED IN THE ALPHABET.

INSTEAD OF INVENTING SO MANY NEW LETTERS AS USUAL BY ALPHABET MAKERS, THE SMALL AND LARGE CAPITALS AND A PORTION OF THE COMMON LETTERS ALREADY IN USE WITH A FEW INVENTED TO REPRESENT THOSE ELEMENTS WHICH HAVE NEVER HAD DISTINCT LETTERS, ARE HERE ADOPTED TO COMPLETE A UNIVERSAL ALPHABET. THIS REMEDIES NEARLY ALL THE DEFECTS OF THOSE OF THE VARIOUS LANGUAGES, BY BEING SO DIFFERENT IN SHAPE AS NOT TO BE MISTAKEN FOR EACH OTHER, BY HAVING THE SAME LENGTH, NO KERNES OR HEADS AND TAILS, WILL WEAR EQUALLY, AND ABOVE ALL, AGREE IN SHAPE BUT DIFFER ONLY IN SIZE FROM THEIR LARGE CAPITALS. THE ITALIC COMMON AND CAPITAL LETTERS CORRESPOND TO THE ROMAN AND MAY BE USED IN PENMANSHIP, BUT ARE NOT SO EXPEDITIOUS AS THE PRESENT INDISTINCT SHORT-HAND MARKS. IT IS PROPOSED THAT THE VARIETY OF LETTERS FOR COMMON USE BE INCREASED BY ADOPTING ANTIQUE, GOTHIC, &c., WHOSE LINES BEING OF THE SAME BREADTH IN EVERY PART WILL WEAR LONGER.

THE WRITING OF THE WORDS OF ALL LANGUAGES STRICTLY ACCORDING TO THE SOUND OF THE LETTERS, WILL RESOLVE ALL THE PRESENT CONFLICTING RULES OF SPELLING INTO A UNIVERSAL ONE. THEN BY MARKING THE PRINCIPAL ACCENTED SYLLABLE IT ALSO SHOWS THE OTHERS, AS THE STRESS FALLS, THOUGH IN DIFFERENT DEGREES UPON ALTERNATE SYLLABLES BY THUS SPELLING AND ACCENTING IN READING AS WELL AS WORD BOOKS, ANY LANGUAGE MAY BE SOON LEARNED, & BY ARRANGING ALPHABETICALLY IN THE SAME LEXICON THE WORDS OF THE FEW CULTIVATED LANGUAGES OF EUROPE, IT WILL FACILITATE THEIR UNION, AND TEND TO THAT OF OTHERS UNTIL THERE IS ONLY A UNIVERSAL ONE.

THE VOWELS ARE VARIED BOTH BEFORE AND AFTER ALL THE CONSONANTS, EXCEPT BEFORE W AND Y, AND NOT EASILY AFTER R. BUT QH AND UH FORCE THEMSELVES IN BETWEEN THE OTHER NINE VOWELS AND THE CONSONANT R AS IN NOR, AND PRODUCE A DIPHTHONGAL SOUND OF TWO SYLLABLES, THE SAME AS GNAW-ER, AND MAY BE WRITTEN NO-UR, WHICH CAUSES PHILOLOGERS TO IMAGINE THAT THERE IS A LONG AND SHORT O AS IN NOR AND NOT, FALL AND WHAT, A DIFFERENT U IN EARTH AND UP, AND A DIFFERENT O IN OMEN AND OMIT.

THE ACCENTED VOWELS NATURALLY GATHER THE CONSONANTS AROUND THEM, AND SHOULD BE GENERALLY DIVIDED INTO THE LONGEST SYLLABLES. AS THE STRESS FALLS, THOUGH IN DIFFERENT DEGREES UPON ALTERNATE SYLLABLES, IT IS ONLY NECESSARY TO MARK THE PRINCIPAL ACCENT AS A GUIDE TO THE REST. THE VOWELS IN THE ACCENTED, CAN NOT BE PUT FOR EACH OTHER AS IN THE UNACCENTED SYLLABLES.

AGÁN QR SUBDIVIZIBEL BQI RE HORD-ENIN OV RE MÚSELS INTO SHARPS, MEDIALS AND FLATS, AZ SENIN RE ÁLFABET.

INSTEAD OF INVENTING SO MANY NIU LÉTURZ AS YUUAL BQI ÁLFABET MÁK-URZ, RE SMOLAND LÓRDJ KÁPITALZ AND A PÓRSUN OV RE KÓMUN LÉTURZ OLRÉDI IN YUS WIR A FIU INVENTED TO REPRESENT THOSE ÉLEMENTS WHIITS HAV NÉYQR HAD DISTINKT LÉTURZ, QR HÉ-UR ADOPTED TO KOMPLÉT A YUNIVÉRS-AL ÁLFABET. HIS RÉMEDIZ NÉGRIL OL RE DEFÉKTS OV TOZ OV RE VÁRIUS LÁNGWADJEZ, BQI BÉIN SO DIFURENT IN SHAP AZ NOT TO BE MISTAKEN FOUR ETS ÚRUR, BQI HÁVIN RE SAM LÉND, NO KÚRNZ ÓUR HEDZ AND TAILZ, WIL WÁQR ÉKVOLI, AND ABÚVOL AGRE IN SHAP, BUT DIFUR ÓNLI IN SÁIZ FROM BÁQR LÉGRDJ KÁPITALZ. RE GÍTÁLIK KÓMUN AND KÁP.TAL LÉTURZ KÓRESPÓND TO RE RÓM-AN AND MA BE YUZZD IN PÉNMANSHIP, BUT QR NOT SO EKSPÉDÍSHUS AZ RE PRÉZÉNT INDISTINKT SHÓURT-HAND MÁRKES. IT IZ PRÓPÓZD HAT RE VÁRQITI OV LÉTURZ FÓUR KÓMUN YUS BEINKRÉST BQI ADOPT-IN ANTÉK, GÓHIK, &c., HUZ LÁINZ BÉ-IN OV RE SAM BREDR IN ÉVERI PART WIL WÁQR LONGUR.

RE RÁITIN OV RE WURDZ OV OL LÁNGWADJEZ STRIKTILY AKÓRDIN TO RE SÁ-UND OV RE LÉTURZ, WIL REZÓLV OL RE PRÉZÉNT KONFLÍKTIN RULZ OV SPÉLIO ÍNTO A YUNIVÉRSAL WUN. HEN BQI MÁRKIN RE PRÍNSIPAL AKSÉNTED SÍLA-BEL, IT ÓLSO SOZ RE ÚRURZ, AZ RE STRES FOLZ, HO IN DIFURENT DEGRÉZ UPÓN OLTÚRNAT SÍLABELZ. BQI TUS SPÉLIN AND AKSÉNTIN IN RÉDIN AZ WEL AZ WURD BIKS, ÉN LÁNGWADJ MA BE SUN LURND, AND BQI ARÁNDIN ALFABÉTÍ-KALIN RE SAM LÉKSÍKON RE WURDZ OV RE FIU KÚLTIVATED LÁNGWADJEZ OV YÚROP. I. WIL FASILITAT BÁQR YUNION, AND TEND TO HAT OV ÚRURZ, UNTIL BÁ-UR IZ ÓNLI A YUNIVÉRSAL WUN.

RE VQUELZ QR VÁRIED BOA BEFÓUR AND ÓFTUR RE KÓNSONANTS, EKSÉPT BEFÓUR W AND Y, AND NOT ÓZILI ÓFTUR N. BUT QH AND UH FÓURS NÉMSÉLVZ IN BETWEEN RE ÚRUR NQIN VQUELZ AND RE KÓNSONANT R AZ IN NÓUR, AND PRÓDÍUS A DIPHTHONGAL SOUND OV TU SÍLA-BELZ, RE SAM AZ GNAW-ER, AND MA BE RÍTEN NO-UR, WHIITS KÓZEZ FÍLÓLO-DJURZ TO IMÁDIN HAT BÁUR IZ A LON AND SHÓURT O AS IN NÓ-UR AND NOT, FOL AND WHOT, A DIFURENT U IN URQ, & UP AND A DIFURENT O IN ÓMEN & OMIT.

RE AKSÉNTED VQUELZ NÍTSURALI GÁHUR RE KÓNSONANTS ARQUND REM, AND SHD BE DÍENURALI DIVIDED ÍNTO RE LONGEST SÍLABELZ. AZ RE STRES FOLZ, HO IN DIFURENT DEGRÉZ UPÓN OLTÚRNAT SÍLABELZ, IT IZ ÓNLI NÉS-ESARI TO MARK RE PRÍNSIPAL AKSÉNT AZ A GUIDO TO RE REST. RE VQUELZ IN RE AKSÉNTED KAN NOT BE PUT FÓUR ETS ÚTÚR AZ IN RE UNAKSÉNTED SÍLABELZ.

A NEW AND THOROUGHLY PHONOTYPIC SPELLING, PRONOUNCING, AND DEFINING DICTIONARY OF THE ENGLISH LANGUAGE.

WHEREIN, EACH DIFFERENTLY SHAPED LETTER, EXCLUSIVELY REPRESENTS BUT ONE OF THE ELEVEN VOWELS AND TWENTY TWO CONSONANTS; FOR INSTRUCTION IN SCHOOLS AND OF THE SO-CALLED PHILOLOGERS; BEING THE FIRST LANGUAGE PERFECTLY WRITTEN WITHIN THE HISTORY OF LITERATURE.

The principal **AFFIXES** limited to the different parts of speech in the new orthography of this dictionary, are, nouns, neuter and common gender, **I, IP, IST, TI, SI, RI; as, AJ; ENS, MENT, NES; AN, ANS; UD; UM, UN, SUN, UR:** masculine gender, **QR; feminine, ES:** nouns plural, **S, Z, EZ:** Adjectives, **IV, IK; ENT, EL LES; ANT, AL; US, SUS:** comparative degree, **EUR:** superlative, **EST:** adverbs, **LI:** verbs, present tense, **IN, AT, AD, EN, OIZ,** past, **T, D, ED:**

The principal **PREFIXES**, to nouns, adjectives, adverbs, and participles, expressing negation, are **UN, IN, IUR** and **NON:** privitives, **DE, DI, DIS:** priority of time or rank, **PRE.**

The following are the abbreviations of the parts of speech used here, **n.** for noun, **a.** for adjective, **pro.** for pronoun, **vt.** for verb intransitive, **tr.** for verb transitive, **p.** for past tense, **pp.** for perfect participle, **ppr.** for participle present tense, **adv.** for adverb, **pre.** for preposition, **c.** for conjunction and **ex.** for exclamation.

ABA

ABB

LEAT	BIT	BATE	BET	BAT	BOOT	BOAT	BAR	BUT	BULL	BOT
Bet	BIT	BAT	BET	BAT	BUT	BOT	BQR	BUT	B.L	BOT
BITE	FOUL	TUBE	SOIL	CAR	THIN	THIS	SHUN	VISION	USE	SING
Bd-IT	FQ-UL	TI-UB	SQ-IL	KI-QR	GIN	BIS	SUN	VII-UN	YUS	SIN.

A, a. contraction of *an*, one, and used before a consonant, as a bird.

ABACK, A-BÄK, adv. back, backward, behind.

ABACUS, AB-A-KUS, n. an arithmetical table.

ABART, A-BÄRT, adv. toward the ship's stern.

ABALIENATE, AB-ÄL-I-EN-AT, vt. to convey the use of property from one to another.

ABALIENATION, AB-ÄL-I-EN-ÄS-UN, n. the transferring of title to property.

ABANDON, A-BÄN-DDON, vt. to forsake entirely, to yield without restraint to a propensity.

ABANDONED, A-BÄN-DDON, p. forsaken, deserted, very wicked.

ABANDONER, A-BÄN-DDON-UR, n. a forsaker.

ABANDONING, A-BÄN-DDON-IN, ppr. forsaking.

ABANDONMENT, A-BÄN-DDON-MENT, n. total desertion, state of being forsaken.

ABARTICULATION, AB-QR-TIK-U-LÄS-UN, n. that structure of joints admitting of motion.

ABASE, A-BÄS, vt. to cast down, degrade.

ABASED, A-BÄST, p. degraded, humbled.

ABASEMENT, A-BÄS-MENT, n. a state of degradation, the act of humbling, low state.

ABASING, A-BÄS-IN, ppr. humbling, degrading.

ABASH, A-BÄS, vt. to put to blush, confuse.

ABASHED, A-BÄST, p. put out of countenance.

ABASHING, A-BÄS-IN, ppr. putting to shame.

ABASHMENT, A-BÄS-MENT, n. confusion from shame.

ABATABLE, A-BÄT-A-BEL, a. that may be abated, defeated, remitted.

ABATE, A-BÄT, vt. to pull down, decrease, decrease, fail as a virtue; remit as a tax.

ABATED, A-BÄT-ED, p. decreased, lowered.

ABATEMENT, A-BÄT-MENT, n. a sum abated, allowance, decrease, remitting as of a tax, failure as of a writ, removing of a nuisance.

ABATER, A-BÄT-UR, n. that which abates.

ABATING, A-BÄT-IN, ppr. pulling down, defeating, remitting.

ABATOR, A-BÄT-QR, n. he who enters a freedom on the death of the last possessor before the heir or devisee, [ened to hinder assailants.

ABATIS, AB-A-TIS, n. branches of trees shaped.

ABBA, AB-A, n. a scriptural word for father.

ABBACY, AB-A-SI, n. an abbot's possessions.

ABBATICAL, A-BÄT-I-KAL, a. pertaining to an abbey, [any certain office, rank or rights.

ABBE, AB-E, n. a title with Catholics without

ABBESS, AB-ES, n. governess of a nunnery.

ABBEY, AB-A, n. the residence of an abbot.

ABBOT, AB-OT, n. head of a society of monks.

ABBOTSHIP, AB-OT-SHIP, n. state of an abbot.

Ä In the new orthography of the second syllable of the last eight words, it is shown that license may be taken with unaccented syllables by spelling them with any vowel; because the unaccented vowels are so indistinctly heard along with the accented, that it but slightly varies the pronunciation of the whole word; yet, it is intended to preserve as much as possible the spelling of the roots of words up to where their derivative syllables begin.

ABREUVOIR, A-BRÜ-VU-QR, n. a watering-place.

Ä Here it may be seen how perfectly any language may be written and pronounced with a differently shaped letter for each vowel and consonant. By spelling the *eu* and *oi* in *abrevoir* in the perfect orthography and dividing it into syllables their diphthongal character disappears as *ui* does in *ru-in*, and shows the mystic conception of lexicographers in giving the pronunciation of *voir, roi* and *moi* with *ur, rüa* and *müa*, where the *ui* is made to stand for the *ui* in *EUT*, but should be spelled *vu-QR, ru-a* and *mu-a*, the reverse of the *au* in the key word *FÄ-UL*. The principal accent is placed on the second syllable of this word where it naturally falls &

BEAT	BIT	BATE	BET	BAT	BOOT	BOAT	BAR	BUT	BULL	BOT
Bet	BIT	BAT	BET	BAT	BUT	BOT	BAR	BUT	BUL	EDT.
<p>in the middle of polysyllables. Thus the monotonous accent of the French is destroyed as shown in the second part to this work, where its words are mixed in the same sentences with those of the accented languages.</p> <p>ABBREVIATE, A-BRÉ-VI-AT, <i>vt.</i> to abridge, shorten, cut off. [ence, reduced in length.]</p> <p>ABBREVIATED, A-BRÉ-VI-AT-ED, <i>p.</i> shortened.</p> <p>ABBREVIATING, A-BRÉ-VI-AT-IN, <i>ppr.</i> shortening, abridging. [or art of shortening.]</p> <p>ABBREVIATION, A-BRÉ-VI-AS-UN, <i>n.</i> the act.</p> <p>ABBRVIATOR, A-BRÉ-VI-AT-UR, <i>n.</i> one who shortens or reduces to smaller compass.</p> <p>ABBREVIATURE, A-BRÉ-VI-AT-UR, <i>n.</i> an abridgment, compend, a letter for shortening.</p> <p>ABDICANT, AB-DI-KANT, <i>a.</i> renouncing.</p> <p>ABDICATE, AB-DI-KAT, <i>vt.</i> to abandon an office or power without a formal resignation.</p> <p>ABDICATED, AB-DI-KAT-ED, <i>p.</i> abandoned.</p> <p>ABDICATING, AB-DI-KAT-IN, <i>ppr.</i> relinquishing without a formal resignation, renouncing.</p> <p>ABDICATION, AB-DI-KAS-UN, <i>n.</i> act of abdicating, deserting of an office or trust.</p> <p>ABDICATIVE, AB-DI-KAT-IV, <i>a.</i> abdicating.</p> <p>ABDOMEN, AB-DO-MEN, <i>n.</i> the lower belly.</p> <p>ABDOMINAL, AB-DO-MEN-AL, <i>a.</i> belonging to the lower belly. [or to a different part.]</p> <p>ABDUCE, AB-DŪS, <i>vt.</i> to separate, draw away.</p> <p>ABDUCENT, AB-DŪS-ENT, <i>a.</i> drawing away.</p> <p>ABDUCTION, AB-DŪK-SUN, <i>n.</i> act of drawing away, the gaping of a fractured bone, any mode of carrying away human beings.</p> <p>ABDUCTOR, AB-DŪK-TUR, <i>n.</i> a muscle which pulls back a certain part of the body.</p> <p>ABECEDARIAN, A-BE-SE-DÁ-RI-AN, <i>n.</i> one who teaches or is learning the alphabet.</p> <p>ABED, A-BÉD, <i>ad.</i> on or in bed.</p> <p>ABERANCE, A-BÉ-RANS, <i>n.</i> a wandering, deviation from the right way.</p> <p>ABERANT, A-BÉ-RANT, <i>a.</i> wandering, straying.</p> <p>ABERRATION, A-BE-RAS-UN, <i>n.</i> wandering from the right way, from truth or moral rectitude. [The <i>r</i> is attempted to be articulated with the <i>e</i> in the above three words the <i>u</i> or <i>a</i> will intrude itself between them and make another syllable. The <i>r</i> is therefore thrown into their third syllables.]</p> <p>ABET, A-BÉT, <i>vt.</i> to encourage, help, support.</p> <p>ABETMENT, A-BÉT-MENT, <i>n.</i> encouragement.</p> <p>ABETED, A-BÉT-ED, <i>p.</i> encouraged to crime.</p> <p>ABETTING, A-BÉT-IN, <i>ppr.</i> aiding to a crime.</p> <p>ABETTOR, A-BÉT-UR, <i>n.</i> one who aids crime.</p> <p>ABEVANCE, A-BÁ-ANS, <i>n.</i> a waiting in law.</p> <p>ABHOR, AB-HŌ-UR, <i>vt.</i> to detest with horror.</p> <p>ABHORRED, AB-HŌ-RED, <i>p.</i> hated very much.</p> <p>ABHORRENCE, AB-HŌ-RENS, <i>n.</i> great hatred.</p> <p>ABHORRENT, AB-HŌ-RENT, <i>a.</i> hating. [hate.]</p> <p>ABHORRENTLY, AB-HŌ-RENT-LI, <i>ad.</i> with abhorrence.</p> <p>ABHORRER, AB-HŌ-RUR, <i>n.</i> one who abhors.</p> <p>ABHORRING, AB-HŌ-RIN, <i>ppr.</i> having great abhorrence.</p> <p>ABIDE, A-BŪ-ID, <i>vt.</i> to dwell in a place. [hate.]</p> <p>ABIDER, A-BŪ-ID-UR, <i>n.</i> one who dwells.</p> <p>ABIDING, A-BŪ-ID-IN, <i>ppr.</i> dwelling, waiting.</p> <p>ABIDINGLY, A-BŪ-ID-IN-LI, <i>ad.</i> permanently.</p> <p>ABILITY, A-BĪ-LI-TI, <i>n.</i> power, skill, means.</p> <p>ABJECT, AB-JEKT, <i>a.</i> mean, worthless, lowly.</p> <p>ABJECTION, AB-JÉK-SUN, <i>n.</i> sunk in spirits.</p> <p>ABJECTNESS, AB-JEKT-NES, <i>n.</i> meanness of spirit, servility, baseness, low or mean state.</p> <p>ABJECTLY, AB-JEKT-LI, <i>ad.</i> meanly, servilely.</p> <p>ABJURATION, AB-JU-RAS-UN, <i>n.</i> act of abjuring, foreswearing, solemn rejection or denial.</p> <p>ABJURATORY, AB-JU-RA-TO-RI, <i>by</i> abjuration.</p> <p>ABJURE, AB-JU-UR, <i>vt.</i> to renounce upon oath.</p> <p>ABJURED, AB-JU-URD, <i>p.</i> rejected upon oath.</p> <p>ABJURER, AB-JU-RUR, <i>n.</i> one who abjures.</p> <p>ABJURING, AB-JU-RIN, <i>ppr.</i> quitting on oath.</p> <p>ABLACTATE, AB-LÁK-TAT, <i>vt.</i> to wean.</p> <p>ABLATION, AB-LÁS-UN, <i>n.</i> act of taking away.</p> <p>ABLATIVE, AB-LA-TIV, <i>a.</i> what takes away.</p> <p>ABLE, ÁB-EL, <i>a.</i> having bodily or mental power, competent property, or moral strength.</p> <p>ABLENESS, ÁB-EL-NES, <i>n.</i> ability of body, mind, virtue or property; capability.</p> <p>[The <i>b</i> in the above two words belongs to their first syllables, but word book makers have not yet learned how to spell <i>ab</i>!]</p> <p>ABLEPSY, ÁB-LEP-SI, <i>n.</i> blindness, sightless.</p> <p>ABLUENT, ÁB-LU-ENT, <i>a.</i> washing, cleansing.</p> <p>ABLUTION, ÁB-LŪS-UN, <i>n.</i> act of cleansing.</p> <p>ABLY, ÁB-LI, <i>ad.</i> in an able manner.</p> <p>ABNEGATE, ÁB-NE-GAT, <i>vt.</i> to deny, disown.</p> <p>ABNEGATION, ÁB-NE-GÁS-UN, <i>n.</i> positive denial, renunciation. [nies any thing.]</p> <p>ABNEGATOR, ÁB-NE-GÁT-UR, <i>n.</i> one who denies.</p> <p>ABOARD, A-BŌ-URD, <i>ad.</i> in a ship, or vessel.</p> <p>ABODE, A-BŌD, <i>pr t.</i> of abide, <i>n.</i> habitation.</p> <p>ABODEMENT, A-BŌD-MENT, <i>n.</i> presentiment.</p> <p>ABODING, A-BŌD-IN, <i>n.</i> prognostication.</p> <p>ABOLISH, A-BŌL-IS, <i>vt.</i> to destroy, repeal.</p> <p>ABOLISHABLE, A-BŌL-IS-AB-EL, <i>a.</i> voidable.</p> <p>ABOLISHED, A-BŌL-IS-T, <i>p.</i> annulled, voided.</p> <p>ABOLISHER, A-BŌL-IS-UR, <i>n.</i> one who voids.</p> <p>ABOLISHING, A-BŌL-IS-IN, <i>ppr.</i> annulling.</p> <p>ABOLISHMENT, A-BŌL-IS-MENT, <i>n.</i> the act of annulling, abrogation. [ishing.]</p> <p>ABOLITION, AB-Ō-LIS-UN, <i>n.</i> the act of abolishing.</p> <p>ABOLITIONIST, AB-Ō-LIS-UN-IST, <i>n.</i> one who is desirous to abolish any thing.</p> <p>ABOMINABLE, A-BŌM-IN-AB-EL, <i>a.</i> hateful.</p> <p>ABOMINABLENESS, A-BŌM-IN-AB-EL-NES, <i>n.</i> the quality or state of being extremely odious.</p> <p>ABOMINATE, A-BŌM-IN-AT, <i>vt.</i> to hate, loathe.</p> <p>ABOMINATED, A-BŌM-IN-AT-ED, <i>p.</i> hated.</p> <p>ABOMINATING, A-BŌM-IN-AT-IN, <i>ppr.</i> hating.</p> <p>ABOMINATION, A-BŌM-IN-AS-UN, <i>n.</i> pollution.</p> <p>ABORIGINAL, AB-Ō-RÍDJ-IN-AL, <i>a.</i> primitive.</p> <p>ABORIGINALS, AB-Ō-RÍDJ-IN-ALZ, <i>n. pl.</i> first inhabitants or settlers of a country.</p> <p>ABORTION, A-BŌ-UR-SUN, <i>n.</i> miscarriage in women, any thing not brought to maturity.</p> <p>ABORTIVE, A-BŌ-UR-TIV, <i>ad.</i> failing, untimely.</p> <p>ABORTIVELY, A-BŌ-UR-TIV-LI, <i>ad.</i> in an untimely manner. [of being abortive.]</p> <p>ABORTIVENESS, A-BŌ-UR-TIV-NES, <i>n.</i> state of being abortive.</p> <p>ABOUND, A-BŪ-UND, <i>vt.</i> to have, be in plenty.</p> <p>ABOUNDING, A-BŪ-UND-IN, <i>ppr.</i> a plentiful.</p> <p>ABOUT, A-BŪ-UT, <i>pr.</i> around, concerning.</p> <p>ABOVE, A-BŪV, <i>pr.</i> higher, more, <i>ad.</i> overhead.</p> <p>ABRADE, A-BRÁD, <i>vt.</i> to scrape off, to grate.</p> <p>ABRADED, A-BRÁD-ED, <i>p.</i> rubbed, or worn off.</p> <p>ABRADING, A-BRÁD-IN, <i>ppr.</i> rubbing, wearing.</p> <p>ABRASION, A-BRÁS-UN, <i>n.</i> a rubbing off.</p> <p>ABREAST, A-BRÉST, <i>ad.</i> side by side, on a line.</p> <p>ABRIDGE, A-BRÍDJ, <i>vt.</i> to contract, shorten.</p> <p>ABRIDGED, A-BRÍDJD, <i>p.</i> shortened, lessened.</p> <p>ABRIDGER, A-BRÍDJD-UR, <i>n.</i> one who shortens.</p> <p>ABRIDGING, A-BRÍDJD-IN, <i>ppr.</i> shortening.</p>										

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